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Volume LXXXVIII

12 September 1903

Number 37

*The Native Christian Church in Japan: Its Present
Status and Drift* Rev. Charles Cuthbert Hall, D.D.

Sabbath-Day Posies and Noon-House Fare

Alice Morse Earle

The Pleasures of Yachting

Rev. E. H. Byington

The Pottawattamie Point Assembly

J. H. Chandler

The House Turbulent

Lily Rice Foxcroft

Financing the Local Church

Rev. O. L. Kiplinger

The Message of the Church to the College

A Unique Form of Evangelism in Boston Harbor

A Full Table of Contents Will be Found Inside

New York

The Pilgrim Press
BOSTON

Chicago

Spice from Our Mail-bag

A Lullaby

"What hymn would you suggest to go with my sermon, Professor Park?" said a young preacher. "I would suggest, 'Now I lay me down to sleep.'"

D. F.

An Appeal to Omniscience

In a family consisting of two little girls and a boy, the older girl was devotedly attached to her infant sister and could not bear to be separated from her. The little one, however, died and the sister disconsolately went about trying to borrow a little girl from the neighbors to take her place. Some of her friends suggested that she pray to God for another little sister. It seemed a happy thought, and she proceeded to do it in these words: "O, Lord, won't you please send me another little sister? Please, Lord, be sure it is a girl. We don't want any more boys. We have one already, and you know what he is!"

R. G. H.

Meetings and Events to Come

POST-CONFERENCE ADDRESSES, East Northfield, Aug. 18-Sept. 21.

NATIONAL CONVENTION OF CONGREGATIONAL WORKERS AMONG THE COLORED PEOPLE, Atlanta, Ga., Sept. 19-23.

AMERICAN BOARD, Manchester, N. H., Oct. 13-16.

AMERICAN MISSIONARY ASSOCIATION, Cleveland, O., Oct. 20-22.

FALL STATE MEETINGS

Georgia,	Atlanta,	Sept. 18, 19
Maine,	Farmington,	Sept. 22-24
Washington,	Dayton,	Sept. 22-24
North Carolina,	King's Mountain,	Sept. 23-25
Oregon,	Oregon City,	Sept. 29
North Dakota,	Carrington,	Sept. 29
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Texas,	Dallas,	Oct. 13
Utah,	Salt Lake City,	Oct. 15-17
Nebraska,	Geneva,	Oct. 19-22
Colorado,	Colorado Springs,	Oct. 20-22
Southern California,		Oct.
Alabama,	Tallahassee,	Nov. 11
Mississippi,	Cherokee,	Nov. 13
Connecticut,	New Haven,	Nov. 17

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THE CONGREGATIONALIST

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THE CONGREGATIONALIST

Saturday
12 September 1903

and Christian World

Volume LXXXVIII
Number 37

Event and Comment

The Autumn Meetings

The autumn denominational meetings are close upon us and each will present special features of interest and importance. The American Board convenes for its ninety-fourth annual meeting at Hanover Street Church, Manchester, N. H., Oct. 13. President Sperry of Olivet College is to preach the sermon, and notable addresses among others may be expected from Pres. Charles Cuthbert Hall and Dr. George A. Gordon. Dr. Hall's recent sojourn in India and Japan will enable him to bring a particularly timely message. At this meeting some action will be taken with reference to the successor of Dr. Daniels in the home secretaryship. It is unfortunate that only a week elapses between the American Board meeting and the gathering of the American Missionary Association at Cleveland, but being in different and easily accessible regions of the country each will doubtless attract its own constituency. Among the platform attractions at Cleveland are Drs. Gladden, Moxom and Hillis, President Thwing and Messrs. Crawford and Pickens, two former students of Talladega College who of late have been winning some of the best prizes at Yale. The new secretary of the association, Dr. J. W. Cooper, whose nomination to the office will be duly ratified, will probably make his first official appearance. We urge a large attendance, not only local but general, upon these important annual meetings. Presumably the same invitation for 1904 that was accepted by the Home Missionary Society from the church in Des Moines, Io., will come before both the Board and American Missionary Association, and it will be for the constituency of each to determine whether or not it will co-operate in a series of denominational meetings at one point or hold its separate annual meeting as hitherto.

A Valuable Series of Biblical Lectures

The Twentieth Century Club of Boston, has achieved distinction thus far chiefly through its initiation and direction of measures looking toward "a finer public spirit and a better social order," but it construes its duties toward the community in a large way and sensing the need of the right sort of Biblical instruction it has arranged for some notable courses of lectures to be given during the coming autumn and winter. The leading themes and lectures are as follows:

The Geography of Palestine (five stereopticon lectures) by Prof. H. G. Mitchell of Boston University.

The History and Literature of the Hebrews until the Exile (twelve lectures) by Prof. H. P. Smith of Amherst College.

Life and Literature in the Apostolic Age by

Prof. H. S. Nash of Cambridge. (Eight lectures).

The Bible as Literature, by Prof. Richard G. Moulton of Chicago University. (Eight lectures).

Prof. Smith's work will be paralleled by twelve class lessons on the same subject, to be conducted by Prof. Irving F. Wood of Smith College, and Miss Helen M. Cole will give four interpretative Biblical readings.

The fee for individual courses varies from \$1.50 to \$3, with single tickets at 25 cents. An attractive opportunity this is for all who would gain a general understanding of Biblical literature and history in the light of modern investigation. The men who will lecture rank among the ablest modern scholars. We anticipate a large attendance, particularly of teachers in Sunday schools.

Evangelism at the Front

Evangelism is occupying the attention of two of our sister denominations to an unwonted degree. The Presbyterians are just inaugurating the third year of their special work initiated through the generosity of John H. Converse in Philadelphia and administered of late chiefly by Dr. J. Wilbur Chapman and an efficient co-operating committee appointed by the General Assembly. That committee recently met at Winona to plan the autumn and winter campaign. We judge that a disposition prevails to proceed on somewhat more conservative lines than hitherto. Increased emphasis was laid on the evangelistic duties of pastors, while the work of the special itinerant evangelist was looked upon with relatively less favor. The committee wishes to discourage pastors from leaving their parishes to take up the unsettled life of evangelists, and the purpose now seems to be to enlist the regular agencies of the church in evangelistic undertakings. While the smaller cities and country towns are not to be neglected, the plans include vigorous efforts to arouse cities like Chicago, Philadelphia and New York. Dr. Chapman, who has many pressing invitations, will spend the autumn on the Pacific coast, returning in the winter to organize work on a larger scale in the great cities.

Utilizing the Regular Agencies

One of the most wholesome features of this movement is the co-operation of the Presbyterian home missionary superintendents; a dozen of them from the Interior and Western states conferred with the evangelistic committee at Winona and the work the coming year will be all the more substantial because of the understanding thus effected. Certainly it is well for the Presbyterian Church to utilize established and well-er-

ected agencies rather than devise and equip much new machinery. It is along this line that the Baptists are proceeding in their evangelistic plans. At the recent Baptist anniversaries in Buffalo, a special committee on evangelism was appointed, but so far as we have noticed, it has inaugurated no decided new departure, but a week or two ago, home missionary superintendents from all over the West met at Chicago to confer on the situation and to plan for larger and more definite evangelistic undertakings.

The Evangelistic Temper on the Increase

The measure of success attained by Presbyterians in their evangelistic movement has led other denominations besides the Baptists to consider the possibility of similar movements and with that end in view, representatives of the United Presbyterian, the United Brethren and the German Reformed Church have sought to gain all the practical suggestion possible from Dr. Chapman and his colleagues. Congregationalists have not seen fit to commit themselves in any formal way to a far-reaching evangelistic scheme, but we rejoice that the temper of many of our pastors today is so decidedly in the direction of positive, persistent soul-winning. One of our best known pastors, calling upon us last week as he was passing through the city to his Western parish, stated with emphasis that the one purpose he was carrying back to his work was that of urging men into the personal religious life. He saw more clearly than ever before the need of gaining the consent of men's wills to that personal surrender which is the initial step in the religious experience. We hope and believe that this attitude is coming to characterize our Congregational ministers more conspicuously than it has in the recent past. Rev. R. J. Campbell's visit and influence may have had something to do with fostering this disposition, but it goes further back than that and originates in the growing intensity of conviction touching the tremendous reality and the personal bearings of the Christian faith.

The Exactions of Modern Journalism

Mr. Munsey, after making a notable success of his magazine, gazed upon the alluring field of daily journalism and ventured therein to the extent of purchasing three papers in as many cities. One was sold at auction not long ago, and we cannot see that the other two have registered the marked improvement on already existing daily journalism which he promised the public in such glowing

terms. President Harper of Chicago University, who so far as we know has never failed in the projects to which he puts his strong hand, became deeply interested in possibilities of religious journalism, and with others established an excellent periodical named *Christendom*. It ran as a weekly for about four months, and as we noted last week it has now been transformed into a monthly with an altogether different and entirely non-religious title. Success in one line of literary labors does not necessarily guarantee success in another. As of old, the business of editing a paper attracts many a man who thinks he can do it much better than the man who has wielded the blue pencil and the scissors for years; but never was the work of journalism more exacting and the achieving of success a more difficult or delicate task.

Two Ecclesiastical Leaders

The deaths of Rev. Dr. Alvah Hovey of Newton Theological Institution, and Bishop Thomas M. Clark, head of the Protestant Episcopal diocese of Rhode Island, take from Baptist and from Episcopal ranks in New England two large figures. Dr. Hovey's connection with Newton Theological Institution began when he entered it a student and has continued to the present, he teaching Hebrew from the time of his graduation until 1855, church history from 1853 to 1855, theology and Christian ethics from 1855 on until his retirement a few years ago, his election as president in 1868, of course, increasing his administrative duties and diminishing somewhat his teaching capacity. But the record shows that for more than fifty years he has shaped the thinking and living of the students of the Newton school, and thus has vitally affected the life of the denomination and of the nation. He was prolific as an author, and as a contributor to the periodical press, and not averse to polemics, though always in a most Christian spirit.

Bishop Clark Bishop Clark had excellent training as a youth in Congregational and Presbyterian educational institutions and was licensed to preach by the Presbytery of Newburyport. A year later in 1836 he entered the Protestant Episcopal Church, and as rector of important parishes in Boston, Hartford, Ct., and Philadelphia revealed those qualities of mind and heart which led to his selection as bishop of Rhode Island in 1854. A few years ago he became unequal to performing the episcopal duties, and Bishop McVickar was elected as coadjutor. Bishop Clark was a Broad School man. He had sat at the feet of Horace Bushnell; he was an adoring friend of Phillips Brooks. His personality was vital and human and his heart capacious and catholic in its sympathies. His book of reminiscences published in 1895 is valuable for its side lights on men and movements in the American Protestant fold during his long lifetime.

Nonconformists in Parliament

Led by Rev. C. Silvester Horne and backed by several of the Nonconformist journals, Free Churchmen in England now propose to make the individual atti-

tude towards the Education Bill a test of acceptability or the reverse in balloting by free Churchmen for Parliamentary candidates in all coming by-elections or in the next general election. Men like Principal Fairbairn and R. F. Horton are not quite as zealous for this bald identification of Free Churchmanship with factional politics and this introduction into politics of the shibboleths of religion. But even they agree with Mr. Horne and those who follow him that the Nonconformists' representation in Parliament is lamentably weak both numerically and in other ways, and that it might be well for that representation to be increased. Mr. Horne and those who follow him, men like John Clifford, F. B. Meyer and R. W. Perks, M. P., call for the election of 150 Nonconformist members, and insist that the time has come to serve notice on the Liberal party leaders that the rank and file of the Liberal party must be adequately represented in the party councils, and that Free Church principles must be to the front in the Liberal party's platform. They point to the Roman Catholic Irish party's coherent and successful campaign as worthy of imitation.

The Pros and Cons of Such a Course

Over against these younger and more belligerent leaders of the Free church forces stand veterans like Drs. Alexander Mackennal and T. B. Stephenson, the influential Wesleyan leader, who point out that the course which Free Churchmen are now asked to follow is one which carries the Church directly over into the political sphere, gives opportunity for divisions within the local churches, and sets an example which, if imitated as openly by the Anglicans or the Roman Catholics, the Free Churchmen in normal times would be the first to censure. We cannot say that we look forward with much satisfaction to a division of English voters along sectarian lines. At the same time we understand perfectly why our Free church brethren in England are—to quote the *Christian World*—"weary alike of the cynicism and intolerance of the government and of the soulless Opposition which confronts it," and why they long for a more vital and adequate representation of fundamental Protestant and democratic principles in Parliament.

Honors to the Board Deputation

Latest news from the South African deputation show that the delegates are not without recognition by the leading men of South Africa. Lord Milner was present at a reception in Johannesburg: the mayor of Durban invited the townspeople to meet the deputation in the town hall, all sections of the Christian Church being represented. Mayor J. Ellis Brown, the host, in a most cordial speech, emphasized the kinship between the United States and South Africa, the growing reciprocity in trade, and the splendid record of the American Board in South Africa. Sir Benjamin Greenacre, in behalf of the colony of Natal, read a letter from the colonial governor, formally expressing the gratitude of the colony and its government to the American Board for the service rendered

by its missionaries in the colony. Sir David Hunter, chairman of the Congregational Union of South Africa bore testimony to the noble service rendered by workers like Grout, Adams, Lindley and Wilder among the veterans who have retired, and to the loyalty and the splendor of the service of the missionaries now on the field. Warmest messages of love were sent, through the deputation to the Congregationalists of the United States. Local Wesleyan, Presbyterian and Episcopalian clergymen also spoke. Then Dr. E. E. Strong and Dr. Sydney Strong, on behalf of the deputation, responded, expressing most cordial appreciation of all courtesies received, and admiration for the way in which South African Christians were meeting their obligations.

The President's Escape from Peril

After the assassination of President McKinley talk was rife as to the imperative need of drastic legislation respecting anarchists, and of greater care in guarding the person of the Chief Executive. We are a flash-in-the-pan people, and our wrath soon abates. Congress has refused to pass a law designed to give United States courts jurisdiction over miscreants who seek the life of a President. And whereas at first the guards placed around President Roosevelt were many, they have gradually been withdrawn until last week at his home in Oyster Bay, there were moments during the struggle of the few guards with the maniac—Weibrenner—when the President was unguarded from attack of accomplices had there been any. This last incident should be a warning. Strict guard by an adequate force should be kept day and night; and the President should co-operate loyally with his guards in reducing opportunity for attack to a minimum. He goes unattended too much, and is too reckless in exposure of himself.

The Alaskan Boundary Commission

Attention is focused on London now where sits a commission of six men, competent either as jurists or statesmen, to pass upon the issue involved between two mighty nations—the United States and Great Britain. It is an old issue, which the people of both countries hope will be settled finally soon. It involves the boundary line of American and British territory on the Pacific coast, territory which we claim came to us from Russia with the purchase of Alaska, territory too, which if conceded to Great Britain will give her a much desired outlet in Pacific waters. Our case rests on diplomatic and geographical evidence and is a consistent claim, our position never having varied. The British position on the issue has altered with the decades, and perforce is that much weaker. Once this issue is out of the way, relations between Canada and the United States can be more amicable, and other problems of mutual relation can be settled quickly by the adjourned Joint High Commission. Should the Commission now in session fail to agree on a verdict, and deadlock—there are three representatives of each nation—then the matter should promptly be taken to The Hague Tribunal.

Chinese Reformers Safe It is with pleasure that we note that President Roosevelt and Secretary Hay have put the United States alongside of Great Britain in the matter of thwarting the intention of the Chinese Government to punish summarily the Shanghai Chinese journalists identified with the Reform party. Nothing but Great Britain's refusal to co-operate with the Powers has given time for rise of the present mood of sanity among the foreign consular representatives. Now, the very foreign ministers—including Mr. Conger, we regret to say—who a few weeks ago, for political ends were willing to turn these reformers over to the Chinese courts, are in agreement that such a course would be cruel, and that such disciplining as the audacious journalists may need can be administered better by the Mixed Court of the reservation. Technically speaking, the editors of the *Supao* unquestionably have been guilty of teaching sedition, but they do not deserve the torture and mutilation of person which deliverance into the hands of the Chinese Government with the Empress Dowager in control would involve.

Turkey's Tumult Most Americans heartily approve the Administration's course in promptly ordering the fleet to eastern Mediterranean waters. Critics of the Administration have not given it credit for knowledge of conditions in general in Turkey and for a disposition—most natural and justifiable—to be lacking in no wise in all precautions which might save the life and property of Americans in residence in Turkey. Certainly all the information which has come from that troubled land during the past week has intensified solicitude as to the safety of Christians of all races; and the sultan's formal notice that he cannot guarantee the safety of foreign nations' representatives in their own legations in Constantinople is proof of the gravity of the situation. That the Turkish officials in Beirut are endeavoring to probe to the bottom the alleged attack on our vice-consul seems true; and Admiral Cotton with his fleet, after he arrived

there, Sept. 4, found that his coming had strengthened the American representative's position, and had inspired with confidence and a feeling of security all foreigners and Christians.

Macedonia Bleeding Correspondents of the London dailies in Macedonia tell of atrocities on both sides which make the blood curdle. Village after village and district after district is being swept with fire, the sword, and lustful man. Turkey is pouring in an overwhelming force of troops and giving them free rein. The Bulgarian ministry met again last week in formal deliberation on the situation and again resolved to be on the defensive and abstain from all participation in the fray as a nation. This by the advice of Russia and Austria. Greece, strange to say, is siding with Turkey in the struggle, a fact which is calling forth the denunciations of European philanthropists, but which is natural in the light of the antipathy between the Greek and Bulgarian populations of Macedonia, and the disinclination of Greece to see the struggle result in the creation of an independent principality on her northern border.

The Message of the Church to the College

How much do the professedly Christian colleges and other higher institutions of learning contribute to the efficiency of the Church as a practical religious force in the community? The question is pertinent now at the opening of the collegiate year when the strength and potency of the modern educational movement are brought freshly to public attention.

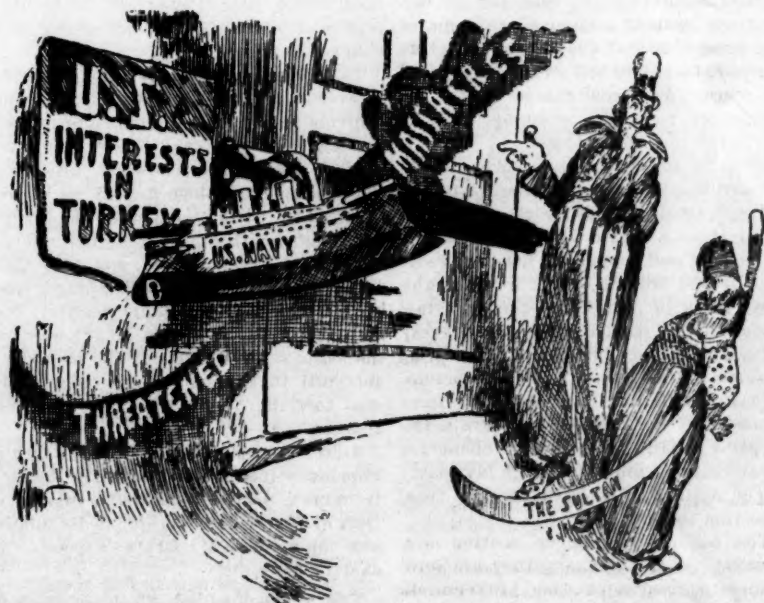
Not long ago, a book was published entitled, *The Message of the College to the Church*. It comprised half a dozen addresses delivered one winter by distinguished college presidents at the Old South Church in Boston. The purpose was to promote a better understanding and a closer sympathy between those two great forces, the church and college, which never have been rivals but always

should be the closest of friends. Undoubtedly the Church needs to hear and heed what prominent educators have to say. It has not always interpreted aright the modern educational movement. It has sometimes been puzzled by superficial phases and drifts of college life and failed to appreciate the deep undercurrents which bear our institutions along to larger influence with the passing years.

But the Church has a message for the college. It might be uttered in some such form as this: Grateful for the liberalizing and fertilizing touch of modern education upon religion and acknowledging its indebtedness, the Church asks from the colleges the practical aid which children are supposed to render a parent. It expects not alone learned treatises and abstract discussions, but the applied energy of heart, hand and brain to the problems of church work.

In other words, we need a larger participation of educated men and particularly of men identified with the processes of education in the normal routine work of the church. Here is the Sunday school for example, languishing in some places largely because of an insufficient supply of competent teachers. When a man like President Benjamin Ide Wheeler of the University of California, goes into the Baptist church in Berkeley and teaches a Sunday school class Sunday after Sunday, he is doing much toward dignifying that church and increasing its influence in the community. Seth Low, when president of Columbia, was one of the most faithful members of the staff of Sunday school teachers at St. George's Church, New York, and still continues this splendid practical service despite the great demands on him in connection with his duties as mayor. Such a work as Prof. Irving F. Wood has been doing for years with a class of adults in the Edwards Church in Northampton is another case in point. Other instances might easily be cited. The great lack today, despite a constantly increasing church membership is men and women who can and will take hold of certain definite duties and perform them successfully. The ecclesiastical machinery grinds on mechanically, often turning out no grist of consequence, and yet if the church is to touch to life of the world, it must work through well accredited agencies striving constantly to vitalize them and to adjust them to the new demands of new times, and in this undertaking the assistance of trained minds is almost indispensable.

Equally important it is that our colleges should be kept in close relation to the missionary undertakings of the Church. The service which Mark Hopkins rendered for a long period of years as president of the American Board was of incalculable value to it. He was no figurehead. His counsel and his judgment were invoked from time to time and were gladly and freely given. We believe, too, that every higher institution has a responsibility for the spiritual welfare of its immediate neighborhood. Just now we are asking, "How can we meet the situation in New England?" where the problem of Protestant Christianity has been intensified of late, both by the incoming of hordes of foreigners and the depopulation of country towns. If



From the Boston Herald

"LOCKING THE STABLE DOOR BEFORE THE HORSE IS STOLEN"

every college and large preparatory school could be made a center of the right sort of evangelistic zeal what an accession of strength the missionary forces would receive.

There is in Groton, Mass., a now famous school for boys, distinctly Episcopal in its management and complexion. In the comparatively few years since it was started it has done a notable amount of missionary work in the region round about. It has established and sustained Sunday services in outlying districts and in mill villages. In some cases, at least, it has sought less to exalt Episcopacy than to supply otherwise destitute places with the Christian gospel. Not infrequently gospel hymns have been substituted for the stately hymnal of the Episcopal Church and the service simplified and adapted to those participating in it. We understand that though this institution is purely a private affair and has no official connection with the Episcopal Church, its instructors are selected with a view to their probable interest in and capacity for this kind of Christian evangelism; and the older students—many of them sons of rich and distinguished fathers—are encouraged to help sustain these new enterprises in various places.

We refer to the Groton school not only because it affords a fresh illustration of the alertness of the Episcopal church in New England to missionary opportunities, but because it seems to us to stand as a type of the positive Christian influence which a Christian school should have in the region where it is located. For an excellent example in our own denomination of what a Congregational college has done, we would point to the enterprise at White Oaks near Williams-town, in which for many years, and even from the day of the lamented Albert Hopkins, Williams College professors and students have taken a deep interest. It is soon to be recognized as a Congregational church.

Certainly the Church as it confronts great missionary problems at home and abroad has a right to invoke the aid of the higher institutions of learning. It has a right to demand of them, first, that they shall grapple seriously with the problems of human need and sin almost under the shadow of their own walls, and then, that in every way in their power they shall identify themselves with world-wide movements. The church needs the college to fertilize and broaden its thinking; the college equally needs the church to keep it close to the real life of the real world, to furnish a sphere of activity wherein ideas and theories may be transmuted into practical service, into concrete labors in behalf of the kingdom of God.

Undismayed by the critical, not to say suspicious attitude of a few ultra conservative persons, the Religious Education Association proposes to pursue quietly and persistently the ends which it has in view. It apparently conceives its chief function to be the enlisting of as many forces as possible in behalf of moral and religious education. The vigorous preparations already being made for the second annual convention in Philadelphia next March give promise of a meeting even more significant and influential than that at Chicago last spring. The large and definite theme chosen, *The Bible in Practical Life*, will give

definiteness and a practical quality to the discussions of three days, and it is to be expected that the sessions of the different departments into which the association is subdivided will prove especially helpful to those particularly concerned in them.

Those Troublesome Missionaries

We might as well admit that missionaries are in a large measure responsible for the ferment and upheavals in different quarters of the earth today. Just what kind of a world it would be if the Christian gospel had never touched stagnant China, corrupt Turkey and darkest Africa is an interesting speculative problem. Possibly there would be no international complications, no clashing of arms, nothing but placid and gelatinous forms of human life, the globe over. Possibly on the other hand, long ago, this old world would have rotted itself out in sin and shame, men biting and devouring one another as wild animals in a jungle. But, speculation aside and taking the world as we find it, uprisings and massacres in Turkey, plottings and dissensions in China, the spirit of revolt and reform in every land where tyranny is still in the saddle, and looking forth upon all this turbulence and bloodshed, we say again that some of it at least is the inevitable fruit of the teachings of Christian missionaries.

How can it be otherwise? Christianity always has been and always will be a liberating, illuminating and energizing force. When one of Jesus Christ's great ideas finds its way slowly into the mind of a savage, it makes him discontented with his old life and environment. If he has spent his days hitherto in hunting and fighting, it creates a desire to do some productive work in the world, to clear away the forests, to till the ground. When a heathen woman learns of the reverence felt for her sex in Christian lands, she no longer is willing to be one of the many slaves and toys of her so-called husband. When a group of young men go on from class to class in a Christian college, gradually acquiring a knowledge of history, of contemporaneous life, of science, of political economy, of the righteous basis of human government, is it any wonder that they come to detest hoary superstitions and to cry out against the corrupt and cruel rule of wicked, incompetent men who presume to hold sway over vast populations.

There is something inherently hostile in the ruling ideas of Christianity to the principles and methods which still obtain to so large a degree in the government of Turkey and China. When monarchs disown and trample under foot the glorious ideas of our faith—the universal fatherhood of God, the dignity of every human being, the obligation of the strong to serve, not to oppress the weak, the universal brotherhood—people who have come to believe in them can hardly fail to grow restless and to cast about for some means of relief, although invariably discouraged by the missionaries from resorting to force.

The missionaries never scatter firebrands. On the contrary, they are scrupulous to observe existing laws and to restrain the wrath of those about them. They go quietly on their way teaching

and preaching the fundamental ideas of Christianity and if any of their converts or pupils become opposed to the ruling government, it is because of the inherent influence of the truth itself. Moreover, the violence of revolutionists is not to be traced back even indirectly to the missionaries. They teach their converts the better way and show them that it is forever better to suffer wrong than to do wrong. Yet in the large view of the matter it is true that the incoming of Christian influence through missionaries and missionary institutions results inevitably in higher ideals of national life and in a reconstruction of the social and political fabric and hereby we gain a fresh understanding of our Lord's word, "I came not to send peace, but a sword."

The Negro in the South

Three happenings during the past week have given Northern friends of the Negro a "jolt," to use a present-day colloquialism. They make quite difficult acquiescence by the North in the South's plea to be let alone in dealing with the Negro problem.

The first is the murder of a highly educated, self-sacrificing, race-serving Negro, Prof. L. A. Planving of the Pointe Coupee Industrial and High School, Louisiana. The details of this tragic affair we chronicle elsewhere in this issue.

The second is the nomination—equivalent to an election—by the Democrats of Mississippi of Major J. K. Vardaman for governor of the state. Major Vardaman was grouped with Senator Tillman, Rev. Thomas Dixon, Jr., and John Temple Graves, the journalist, among the dangerous extremists of the South by Prof. Edwin Mims of Trinity College, N. C., in his striking article which we published Aug. 29. Mr. Vardaman has stood for separation of the whites and Negroes in taxation for education, arguing that the Negroes should have no more spent upon them than their property holdings warrant. He opposes anything like general or higher education of the Negro and solemnly argues that the Negro was made by God to be a burden-bearer for the white man, world without end; and he piously prates of certitude that his desire and God's will are one.

The third event is Mr. John Temple Graves's address before the students of the University of Chicago, in which he argued for segregation of the Negro race, and with considerable rhetorical brilliancy but specious logic also argued, as he did recently at Chautauqua, that the Negro is an inferior being, non-human and incapable of development; and that God never intended alien and antagonistic races to live in the same country, the inference being that the Negro was ordained to remain in Africa and should be returned to that continent, or possibly sent to Cuba, Porto Rico and the Philippines.

To the argument that the Negro race is hopelessly inferior and divinely decreed to remain servile a righteous answer is that of the *Boston Herald*, in its admirable comment on Mr. Graves's speech. It said:

Talk of that kind is but a thinly veiled attack on the wisdom and goodness of the Creator. When Greece was the light of the world

and Rome in the plenitude of her power the people of Germania and Gaul and Anglia were pagans, more ignorant of civilization and more despised than the Negroes of America are today. The reasonable pride of the masterful race in America should seek its justification in successful effort to exalt the lowly among us and raise them to the stature of complete manhood. Any other course will result in the abasement of its pride and the eclipse of its power.

To the argument that racial metes and bounds of habitation were divinely fixed and that races never were intended to wander it is in order to reply as did Dr. Buckley to Mr. Graves at Chautauqua, that the Anglo-Saxon in this country is as far from the home of his aboriginal ancestors as is the Negro.

No solution of the Negro problem can be permanent which includes assassination of devoted, educated leaders of the Negro race because forsooth they venture to aid the race to rise; and we expect the governor of Louisiana and all its best citizens to see to it that Professor Planvins's murderers are detected and punished.

No solution of the problem can be permanent which discriminates against the Negro in his poverty and limits his educational apparatus to his own ability to pay for it. State aid he must have; and the most enlightened sentiment of the South hitherto has repudiated the differential policy of taxation which Major Vardaman stands for.

No solution of the problem will be permanent which is based on rare prejudice, which condemns a race to an inferior place permanently, which denies the children of Ham a place in the family of God, or his descendants who are worthy the rights of citizenship in the republic. All talk of deportation is futile. Social equality is not the point at issue. The issue is: Are Negroes human beings and children of God, and may they safely and rightly be entrusted with the franchise when intelligent and moral?

The Man with One Talent

The man of one talent who is hard at work outweighs a dozen of the ten-talented who are serenely and a thousand who are sarcastically idle. The records of the church, when they are made up, will show that great accomplishments are due to the moderately or even slenderly endowed, while many natural geniuses and powerful intellects have been weights upon the wheel. There is a deterioration as well as an evolution of ability and power. In the words of our Lord, many that are last shall be first, and the first last.

There are one-talented men in every church, but it is entirely their own fault if they remain in idle neglect of their great opportunity. For the life of the church is not merely an opportunity of service, but also an opportunity of growth. If in one sense native capacity is limited and one cannot become a poet or a painter, an able administrator, or an effective public speaker, by wishing or by working, yet in another sense it is true that one may carry on his own talent, whatever it may be, toward its perfection by using it and also in this faithful use discover unsuspected talents and make them grow.

Our Lord evidently thought there was special danger for the one-talented man. There is something in a great endowment which compels activity; but it requires an effort to put a single talent in action and direct it to its aim. In this parable of the talents Christ chooses his example of slothfulness from the poorly endowed. It is those whose native horizon is limited who doubt the largeness of the world. There is a false humility which tends towards poverty of soul, as there is a true humility which faces all the facts and proceeds to make the best of them, which sincerely prefers others and yet makes the most of self. When our Lord tells us to take the lowest seat, the last thing he meant by the command was discouraging us from all attempts to enter. All are welcome in his kingdom. All gifts and talents are contributory to his Father's work. It is in considering the greatness of this whole work of Christ that our more or less of native endowment falls into its true proportion in our thought.

There is a place for every one, we say; yet, true as it is, this sounds cold and impersonal to the man who has not found his place. Let a man translate it into other words and say, There is a place in the work of the church for me. Then let him throw off all false humility; stop thinking much of self, in order to think more of Christ; and in spite of all discouragements or even slights, he will find the place God meant for him and grow up in it, until at last, when God has given him his reward in heavenly service, those who remain shall say: "We never knew how much we leaned upon him. How true and wise and kind he was." Then in the thought of service rendered and service missed, all weighing of the proportion of talent will give place to remembrance of devotion. Happy is the church which has a multitude of such disciples whose one talent has grown in exercise until it shines with the light of the glory of God!

In Brief

A gold mine has been defined as "a hole in the ground owned by a liar." To make the definition complete it should be added that the owner will advance the price of the stock in a few days, therefore subscribe for shares at once.

The resignations of Prof. George T. Ladd, head of the department of philosophy at Yale University, and of Prof. E. W. Scripture of the same department, indicate that the department is undergoing somewhat striking alterations in personnel.

New Jersey state officials have begun to enforce a law passed by the last legislature which is to put an end to the "child slavery" in the mills in South Jersey. By such course the North gets itself into better shape to throw stones at the South.

Some one has suggested that Dr. Lorimer be engaged to teach in the Pulitzer School of Journalism, his theme being, How to Report a Sermon. There are many journalists who feel competent to lecture in Tremont Temple on How not to Call a Pastor.

Aguinaldo is reported as exhorting the Filipinos not to gamble so much. The *Springfield Republican* last week printed in advance a chapter from Mabini's forthcoming book on

the Filipino struggle with the United States, in which Aguinaldo's character is not painted in the colors which certain anti-imperialists are wont to picture it.

Of the 56,267,177 persons in the German empire, only 17,535 profess to belong to no religious faith. It is not to be inferred, however, that all the others are active in Christian work. Only a little more than one per cent. of the population are Jews, yet a strong anti-Semitic political party feels that it has a worthy mission to keep them in check.

We resume this week the publication of the program for a monthly missionary meeting prepared by the committee of the Massachusetts Association on the work of the churches. The use of such a program month by month ought not to be confined to Massachusetts, and we hope to hear that pastors and missionary societies are making good use of it the country over.

Everything is running to psychology nowadays. Secretary of the Treasury Shaw says that if a reverse comes to our material prosperity, which, according to his showing, never was as vast in its proportions, it will come because of psychological causes and not because of any inherent defects in our fiscal or industrial systems. "The microbe, if it exists," he says, "is in the mind; it is not elsewhere."

A son of Prof. F. G. Peabody, author of *Jesus and the Social Question*, has consented to stand as candidate for the legislature of Massachusetts from a Cambridge district long ably represented by Speaker Myers. It is gratifying to see a finely equipped youth with so fine an ancestry ambitious to serve society as a lawmaker. Professor Peabody's interest in civics has been infectious in the best place—under his own roof.

One of the members of the Moseley Educational Commission coming to this country in October, is Mr. A. J. Shephard, a deacon in R. F. Horton's church at Hampstead, London, and chairman of the technical education committee of the London School Board. Mr. Shephard was a prominent English delegate to the International Congregational Council in Boston in 1900, and will be heartily welcomed when he comes to us next month.

It has taken the Tollington Park Congregational Church, London, two years to secure a successor to Dr. Campbell Morgan, and the man now chosen is Rev. Henry Perkins, who has had a successful pastorate of eight years at Southampton. Will Westminster Church in London, which offers one of the best evangelistic opportunities in London to the right man, avail itself of Mr. Morgan's presence in England to call him to its vacant pastorate? If so America will rise up in protest against his acceptance.

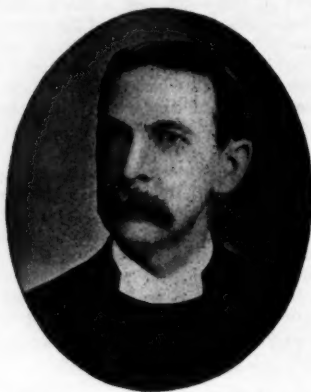
A grand way in which to celebrate the sixtieth anniversary of one's marriage was chosen by Hon. Elisha Converse, Malden's first citizen who, his wife being like-minded, substituted for an expensive and elaborate personal celebration the cost of a day's trip of the Boston floating hospital. People who have not been married as long might well consider this novel and beautiful way of signaling the passing of milestones in the wedded life. The floating hospital has never done a better season's work, but it comes to the autumn short of money and it ought to carry no debt over to another year. Rev. R. B. Tobey, its efficient manager and an esteemed Congregational minister, will be glad to receive at his office, 168 Devonshire Street, contributions large or small in behalf of this noble charity. Bachelors and spinsters and persons contemplating matrimony are allowed to contribute just as much as those who are in the heyday of nuptial joys.

The Native Christian Church in Japan: Its Present Status and Drift

The Impressions and Estimate of a Recent Visitor from America

By PRES. CHARLES CUTHBERT HALL, D. D.

[More or less distrust exists in certain religious circles in this country with reference to the theological soundness of the native Christian Church in Japan, particularly the Congregational section of it. Misgivings of this nature find their way into print and are heard now and then on public platforms. We are therefore very glad to give space to the follow-



ing article by Pres. Charles Cuthbert Hall, whose words on all subjects carry so much weight and who has had exceptional opportunities to judge of the temper and tendencies of our Christian brethren in Japan. On his return from India he stopped in Japan for several weeks, where he was accorded high honors from prominent Japanese officials and was warmly welcomed by missionaries and the members of the native churches.—EDITORS.]

It has occurred to me that *The Congregationalist* may be willing to publish a few observations upon the present state of faith in the Kumi-ai, or Congregational churches of Japan, by one who recently has visited that country and has enjoyed the privilege of familiar conference with some of the Japanese leaders of Christian opinion.

Such observations should, I think, be made with the utmost caution, consideration and tenderness. It would be most regrettable to set forth any hasty and sweeping opinion, adverse in character. Such an opinion, instantly repeated and circulated in Japan, could not fail to work discouragement in some devoted souls and resentment in others. Some currency has been given to the idea that the native ministry in Japan, especially in its Congregational representatives, is vacating the evangelical position in favor of a naturalistic view of the person of Christ, and is substituting an ethical appeal for the preaching of a divinely inspired gospel of salvation. The presentation of this idea as a complete statement of fact is calculated to work grave injury at home and abroad. The harm that can be wrought by a half-truth is proverbial. A fair statement of the present situation calls for the consideration of various important collateral facts which not only account for those features that give cause for concern but justify the brightest hopes for the time to come.

A REAL TENDENCY TOWARDS RADICALISM

It is a fact that there is a tendency toward radicalism in some sections of the

Japanese Christian Church, but with that statement must be joined the compensating fact that the native leaders are aware of that tendency, are regarding it with intelligent solicitude, are seeking to win it over to the basis of an evangelical theology. Identified with the radical tendency are some gifted and beautiful spirits, whose influence upon young men is great, and whose sincerity of purpose is absolute. In its possession of some such spirits within itself, the Church of Japan but resembles the Protestant communions of England or America, and, no more than they, deserves to be characterized as given over to an anti-evangelical movement.

The evolution of spiritual religion in any thoughtful nation must include episodes of rationalistic tendency. Under all circumstances such episodes are to be viewed broadly and tenderly and in the light of all the contributing causes. They are not to be condemned hastily nor allowed to hide from public attention the deep currents of evangelical progress which they may impede temporarily but cannot arrest permanently. This breadth of view and tenderness of judgment are to be desired especially in connection with the spiritual evolution of one of the youngest, and in some respects one of the most remarkable Christian churches, the Kumi-ai or Congregational Church in Japan.

THE PERSPECTIVE OF HISTORY

The history of Japan's relation to the person and the cross of Christ is full of the most singular and pathetic interest. It was by the gifted and fearless Francis Xavier that the faith of Christ first was proclaimed in Japan. At Kyoto and elsewhere, welcomed by princes, and followed alike by nobles, scholars, Buddhist priests and peasants, for two years and a half, at the middle of the sixteenth century, Xavier labored, laying the foundation of a Christian Church, which in fifty years numbered one million adherents. Then complications, at first induced by the rivalries of Spanish and Portuguese traders, awakened imperial distrust that soon grew to hatred. It culminated in the terrible edict published on boards set up throughout the empire, prohibiting "the religion of Jesus" as "a corrupt sect"; setting a price upon the heads of priests and pursuing unto extermination all converts to the accursed belief.

Those edicts were set up in the highways of Japan as far back as the age of Queen Elizabeth. It is only a little more than forty years since they were taken down. I have myself examined one of these weather-beaten boards, with its terrible, pitiless enactments against homage to the person and cross of Christ. And I have seen, preserved in the Ueno Museum at Tokyo, further evidence of the merciless hatred of the cross, that, until little more than a generation ago, dominated Japan. Copper-gilt plates, bearing representations of our Saviour in his crucifixion, were inserted in the floors of

government offices throughout the cities and villages of Japan; and once a year the inhabitants were compelled to present themselves before the authorities and to "trample under foot the Son of God" in token of their continued, positive repudiation of the doctrine of the cross.

Yet, even under these terrible conditions, reverence for that cross and faith in the Crucified, survived in Japan. Men of noble birth, as well as the lowly, resisted even unto blood, glorying in the "offense of the cross." At Sendai it was my privilege to dine with the Prince Date, a gentleman educated at Cambridge University, whose ancestors were for centuries among the greatest of the Daimyos. It was his ancestor Date Masamune, Lord of Sendai, who, while martyrdom prevailed on every hand, dispatched across the seas embassies to the pope and to the king of Spain, beseeching that missionaries might be sent to preach the gospel in his dominions.

THE NEW DAY IN JAPAN

It must be remembered that Japan has just come out from this age of bitterness toward the person and the cross of Christ. She has come out into a new age of tolerance and constitutional government; an age which she describes proudly as "Meiji"—*Enlightenment!* In this new age of Meiji she has attained openness of mind, zeal for education, measurable religious liberty. She has placed her Imperial University upon the modern educational basis, with a curriculum formed upon Western lines. She has created splendid government schools of science and the liberal arts. She has welcomed Western thought and has granted hospitality to the representatives of the long prohibited "religion of Jesus." The Roman Church, the Greek Church, the churches of Protestantism are maintained in open and dignified security.

And out of the soil of Japan, once red with the blood of martyrs, is springing an indigenous Church, representing the effort of cultured and devout citizens of the empire to express Christianity in the terms of Japanese thought and experience. This movement is still in its youth and this period of its youth is surrounded by problems and by perils for which the West is so largely responsible, that the very last thing a Westerner should do is to pass a hasty and harsh judgment upon any section of the native Church of Japan.

What is the situation? It is this. The methods of German scholarship and the ability of German scholars have captivated the Imperial University and contributed immensely to its fine modern development. For example, the college of medicine in the university is exclusively under German influence, though the faculty includes Japanese professors. And now, within the last ten years, two forces have emerged from the reconstructed university life and the advent of German university influence, which, by the inevitable logic of circumstances, have for a time stimulated in certain sections

of the Japanese Church a tendency toward radicalism.

THE ATTITUDE OF THE GOVERNMENT

On the one hand, the government, presumably anxious to maintain religious equality and to avert the suspicion of favoritism, has excluded all religious instruction from licensed schools. This action has borne heavily on the schools of evangelical missions, which have been forced to the alternative of abolishing Christian instruction from the curriculum, or of throwing up the government licenses and thus placing their graduates at a disadvantage as applicants for admission to the university. Most of the Christian schools have, at great cost of prestige, adopted the latter procedure, surrendering the government license.

It is not difficult to see how this state of things reacts, for the time being, in the line of the old discrimination against the "cross of Christ," and encourages young men of culture and moral earnestness who wish to be Christian teachers to incline toward the merely ethical portions of Scripture, which are more in line with the modern Japanese university ideal of a purely ethical life, untrammelled by the bonds of religious faith.

THE INFLUENCE OF GERMAN THOUGHT

On the other hand, and also through the advent of German influence in the university, two distinct lines of attack have approached the evangelical position touching the divinity of the Son of God, and the value of his atoning sacrifice. Disciples of Ritschl have come into Japan, bringing with them the favorable distinction of the German university; and have disseminated opinions concerning the person of Christ which (with the proverbial and fatal efficiency of the "half-truth," already alluded to) have played into the hands of that element in young Japan which advocates a non-religion ethics as the basis of social life in the new era of Meiji. The winsome words and deeds, the heroic manliness of the human Jesus, have through Ritschlian influence, prevailed to obscure (for some Japanese minds) the Incarnation of the Son of God. I am not here discussing Ritschlianism (which, in its influence upon Western minds, is a subject for separate consideration), I am merely pointing out what, in fact, is the nature of its effect upon the present stage of Christian development in Japan.

So also the disciples of Pfleiderer have appeared in Japan, attacking the supernatural, and using the advantage of German popularity to belittle the significance of the death of Christ. To any one who understands the tremendous influence of Western scientific opinion upon sensitive and brilliant Japanese minds, who knows how a critical opinion that stirs but a ripple in the West, breaks in a tidal wave on the intellectual coasts of Japan, it is obvious that if there be in any part of the Japanese Church a tendency toward radicalism, the religious philosophers of the West are in part responsible for that tendency. Granting its existence, how shall it be dealt with? Not by an unsympathetic criticism that creates the public impression of a decadent Church, relapsing into apostasy.

HELP NOT CRITICISM NEEDED

The strongest men of the Japanese Church are unshaken in their allegiance to the divine person of the eternal Christ and the sacrificial value of his death. And they feel that what the young and sensitive Church of Japan deserves at the hand of the West is not scathing criticism, but strong help along the very lines that have weakened under Western influence. They feel that Germany owes it to Japan to send out thither now, while Germany still is a word to conjure with, a few of her most distinguished evangelical scholars, men of university prestige, men of fidelity to New Testament positions, who shall lecture and preach with authority in the chief thought centers of Japan. It is believed that two or three such men, of the first rank, would suffice to turn, in a single year, the current of Japanese religious thought away from the present peril and into the channel of the catholic faith.

So too, these Japanese Christian leaders look to Scotland to help them. They feel that the United Free Church of Scotland could at this juncture render a priceless service to her younger sister in the far East. The fine scholarship and the stalwart evangelical conviction that mark the best men in the United Free Church, if contributed now through two or three

exceptionally gifted representatives will under God, save the situation in Japan and create a positive movement toward evangelical teaching and belief that shall tone the twentieth century. And also, these Japanese Christian leaders look to America; not so much (it must frankly be said) for a great enlargement of the missionary force, as for the sending out of a choice succession of competent witnesses, co-operating with the noble missionaries already there, in testimony to the eternal validity of the gospel of the New Testament. They look to America to make special provision in her greatest theological schools, whereby the choicest of the younger men in the native Japanese ministry may be selected by the leaders and sent out to the United States for prolonged instruction in the essential principles of evangelical Christianity; thereafter to return to Japan and throw their influence toward the promotion of a constructive theology and a positive belief. It is not a time for Americans to throw the stumbling-block of censure in the path of any body of Christians in Japan. It is a time for large-minded appreciation of a vast and delicate problem; for respectful, sympathetic and able co-operation toward its solution.

CHARLES CUTHBERT HALL.

Westport Point, Mass., Aug. 23.

A Revolting Crime

Word comes through the telegrams of the Associated Press that Rev. Laforest A. Planving, principal of the Pointe Coupee Industrial and High School, at Oscar, La., has been murdered. Mr. Planving was a teacher and missionary under the American Missionary Association. Those who knew him best bear unqualified testimony to his upright, manly character, his sacrificial devotion to the elevation of his people and to the service of our common country and to his devout, Christian life.

Mr. Planving graduated from Straight University as B. S. in 1899. He was one of the "record" students. He studied theology also, and graduated in the department under Professor Henderson. For about two and a half years he was pastor of a colored church in New Orleans. When he went to New Orleans he had been brought up in the Roman Catholic faith. After his conversion in the institution he became an earnest Christian worker. In the manual labor department he developed uncommon ability as a mechanic, and supported himself during his educational courses for twelve years by hard work, getting good carpenter's wages in his vacation.

Returning to his native place, its destitution so impressed him that he gave up his charge in New Orleans and began the building of a school at Point Coupee. He received the hearty co-operation of the best white people in the region. Many contributed generously to the construction of the building and several of the more prominent were his friendly advisors, some of them acting as trustees. He has always had the co-operation of the best element among the white people. He had shown such a sacrificial spirit and such a degree of ability that the A. M. A. had given him assistance from year to year, appointing him as principal and paying part of his salary. The remainder of the expenses he himself raised.

It was a school of which to be proud because of its self-help and the masterly spirit of its founder. Mr. Planving had spoken twice in the annual meetings of the A. M. A. with

great acceptance and was intending to be present at the next meeting in Cleveland.

Professor Henderson, upon hearing of the murder of Mr. Planving, immediately proceeded to Pointe Coupee. He writes as follows: "According to the testimonies of various parties Mr. Planving was killed by two men ambushed in a field of cotton, near the highway. Two shots were fired. The guns were loaded with buckshot. Several struck the horse and two entered the back of the head of Mr. Planving. The assassins were seen by three different parties and are supposed to be white people.

"The motive of this murder is a matter of conjecture as yet. Judge Yoist, one of the trustees of his school and a warm friend and supporter of it, and probably the most influential white man in the community, thinks the motive may have been personal, yet neither he nor Mrs. Planving or other friends know of any personal enemy or any one with whom there had been personal trouble. It was supposed that everybody, white and colored, was friendly toward the school. Judge Yoist said that he himself would give a hundred dollars as a reward for the apprehension of the murderers. Others stand ready to increase the sum to any desired amount.

"It is the fervent hope of all good citizens of Pointe Coupee that the murderers may be found and tried. They look upon the school with a paternal feeling. Mr. Planving had put everything into his work and leaves nothing except a memory of devoted Christian service as a legacy to his stricken wife and three children."

Mr. Planving was about thirty-three years of age. He was an exceptional man and was doing great good in a needy community. His school had attracted wide attention already in its region. It was graded and was developing year by year.

To do our best is one part, but to wash our hands smilingly of the consequences is the next part, of any sensible virtue.—R. L. Stevenson.

Sabbath-Day Posies and Noon-House Fare

By Alice Morse Earle

In many of the observances of the holidays of state and church in ancient England, even in mediæval days; especially in those which fell on spring or summer days, the gathering of green leaves and flowers and wearing of ceremonial garlands took a prominent part. Not on May day alone, but in many other summer holidays young Saxon folk and little children went eagerly into the woods and fields and gathered flowers which they twined into garlands and made into knots and dressed themselves and gave as symbols to their friends and neighbors. On May day the gathering of May boughs and May baskets became a Saturnalia as did the dressing of the May pole, and its dances.

These customs came not only from the racial love of the English people for flowers and outdoor life, but were a survival of the old worship of heathen gods and goddesses, of Flora, of Bacchus, of Ceres; of the heathen feasts at harvest times and at seed time as well. On Sundays and feast days the churches were also wreathed with flowers and strewn with flowers and herbs.

This love of the Celtic and Anglo-Saxon folk for outdoor gathering of garlands for their religious feasts has had in our own day one curious and significant survival, in the carrying to church each summer Sabbath of a little bunch of flowers—a nosegay. In England in remote country places it has lingered till today, alike in the Established Church and among the Dissenters. The aged farmer and the little child each carry a posy to church with them. And as in the old heathen days the garlands were made of sweet-scented blossoms, and later the churches were strewn with mint and fennel and rue, so there is an unwritten law that this Sunday posy shall be sweet-scented, shall always have some sweet-scented leaf.

In New England the custom of carrying a Sunday posy was universal. This little bunch of sweet flowers and leaves was carried by old and young. Sometimes the men wore it as a buttonhole posy, more frequently they carried the little bunch in the hand, just as did the women. The first Rose of the season or the delicious Cabbage Rose in its blossoming was carefully gathered for the mistress of the house; while her daughters carried a little bunch of the sweet-scented, opal-tinted little Grass-pinks or Snow-pinks, so dear to all New Englanders. Sweet Williams or a sprig of Mignonette or Lavender, where Mignonette or Lavender would grow, were favorites. But there should always be with every true "Sabbath-day posy" some sweet-scented green leaf. It must not be a wild, growing thing, even of so sweet a leaf as the pure, clean Bayberry which grows wild in such profusion all along our coast; nor must it be the Sweet Fern; for its pungent fragrance allied it to mock cigar-smoking rather than to churchgoing. Nor could the Sabbath posy show leaves of the strong Mints of varieties which grow so freely by New

England brooksides; those were too rank a flavor, and all were too common. The posy might have a few leaves of Sweet Brier; for Sweet Brier had been brought from England and wasn't really common like the native Sweet Fern and Bayberry; and in the springtime it might have the leaves and flowers of the Strawberry bush, or Calycanthus, whose strange, fruity odor is unlike any other flower. But preferably there were two sweet-leaved things dear to the heart of all churchgoing New England housewives—the two were flowers of English history, ancient flowers full of dignity in old England, ere they had crossed the sea with other treasures from English homes. One of these was the old plant Costmary, named by Palsgrave as early as 1530. The original form of the name is said to be *costus*, a plant, and *amarus*, bitter. The root *cost* or *kust*, is found in the same meaning in Arabic and Hindostanee. Since the plant has been much discussed of late I give the botanical name for exactness, *Tanacetum Balsamita*. It is a plant of old English verse, Spenser's "fresh Costmarie."

The leaf of this plant has a fresh, pure, distinctive fragrance unlike any other herb, though slightly suggesting Rosemary. It was known throughout New England not only by its English name, but as "Beaver Tongue" or "Tongue Plant," a name given it in the new world, I am sure, from the tongue shape of its leaves. Another clean-sounding title for this old posy-plant is Patagonian Mint. It is sad to record that this plant is almost unknown now even in old gardens; it has vanished within twenty or thirty years, though its fragrance and history should make it everywhere cherished.

The sister plant, even more popular as a posy, still is constantly seen in every country dooryard; it is Southernwood—the botanical name, *Artemisia Abrotanum*.

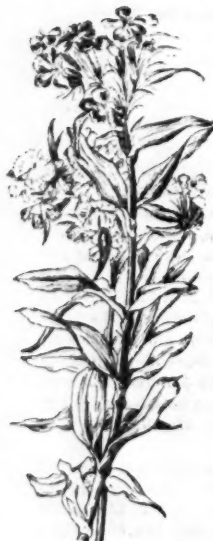
This, too, has pleasant folk-names, which always indicate intimacy and close association. They are Old Man, Lad's-love, Boy's-love, Meetin'-spice—this last from its use in the Sunday posy. It is little heard of in poetry. In the translation of Du Bartas' "Weeks," Envy's hood is described as being made of peacocks' feathers mixed with Southernwood. Its little finely dissected, sage-green, curiously scented leaves are loved by all New Englanders; and it has had such a part in the romance and sentiment of many a courtship that it used ever to be the first shrub planted by a country dooryard, when this dooryard marked a new home.

Southernwood has been used in medicine to some extent, and also played its part in love spells, being deemed potent of charm. Sprigs of it had to be worn in the shoe or down the back of the neck or in some such wholly irrelevant place to make one dream of a lover.

Folded into the freshly-ironed handkerchief and borne with the small Bible, the sprig of Southernwood was carried by so



Grass-pink



Sweet William



Southernwood



Lavender



Sweet Brier



Calycanthus

many hands to meeting, that often the little country meeting house was pervaded with its aroma.

There were other vegetable church attendants, known under the general name of "Meetin'-seed"—they were Dill, Fennel and Caraway, three plants similar in growth, with spicy seeds, all said to induce a sharpness of mental powers and wakefulness. Fennel was a plant of as much historic interest in folk medicine and folk magic as was Southernwood. All three of these plants of aromatic umbels of seeds are stimulative to the digestion, and in ancient days were much employed. Fennel was especially surrounded by a reputation of magic power. Our own poet, Longfellow, wrote:

Above the lowly plant it towers,
The Fennel with its yellow flowers,
And in an earlier age than ours
Was gifted with the wondrous powers
Lost vision to restore.

Dill had power over witches, while Caraway was more social in reputation, "A Dish of Caraways" being a much-favored relish of strong drink widely approved in English old-time life. Caraway is the only one of the three plants much grown today, or used. Caraway seedcakes are still made, but are not as beloved by children as they were thirty years ago. They were then a favorite Sunday repast at the meeting house. For in those days of loving devotion to the New England church and a desire for church attendance, and days, too, of long distances, it was a custom for all families to carry a midday luncheon to church. This repast sometimes was eaten in a rude little building built near

the meeting house—a rude log building known as the "noon-house" or "Sabbaday-house." This building had at one end stalls for the horses, at the other a rude chimney, whereat the church attendants could thaw themselves out after freezing in the meeting house; where the foot-stoves could be replenished; where some warm drink could be made. Permission to build these noon-houses had to be granted by the town, sometimes to one man, sometimes to a group of families. One permit ran thus, "to build a Noon-house for them to keep their Horses and Duds in." Among the "Duds" might be a barrel or two of cider as well as Caraway seedcakes.

When the noon-houses vanished the winter luncheons were eaten in the meeting house, usually each family in its own pew. Sometimes a group of little girls were permitted to munch their Caraway seedcakes and doughnuts in company.

The noon-house has ever been to me a picturesque feature of New England church life. I should like to see a painting of one. The rude stalls with the heavy farm horses; the saddles and pillows in a heap at one side; the great brown rafters and logs; the rough stone chimney, with vast burning logs; the ruddy firelight shining on the little children in their quaint dress, and the women in their richly picturesque costume, while the boys, "ye wretched boyes" seated on logs and blocks of wood listening with whatever grace they could muster while the deacon, as he was enjoined by the church, as I find in the church records, gave "a sermon with expounding for those of the younger sort at the nooning."

If the doughnuts and cheese and bread and pie were brought into the church there was sometimes a little nibbling by children of such portions of the luncheon as they could readily reach. I remember very well a great family of tow-headed children who came from a Quinsigamond farmhouse to attend the services at our Worcester church. After the long prayer, during the singing of the "long psalm," the three younger children were always fortified for the sermon by each devouring a large doughnut and slice of sage-cheese, the odor whereof filled the meeting house. This was not regarded as wholly decorous by many of the church members, but on the whole it was better than the deeds of another farmer's family at the Baptist church on the same square, where an entire family of children ate apples during the singing of the long psalm, and sometimes had not entirely finished the noise of the apples with the noise of the singing.

O, those Puritan girls and boys who were our grandmothers and grandfathers, sitting soberly in their cold meeting house, their dingy noon-house! Caraway and Fennel seem today but bitter herbs to flavor such icy fare. But down through the century have bloomed afresh each year in the old meeting house the smiling Star Pink, the gracious Damask Rose; and sweeter and sweeter grows in our hearts the perfume of the Southernwood, the Costmary; sweet with the goodness, the purity, the simplicity of faith of those who bore each summer Sabbath those old-time flowers and leaves to solace the long hours of the services in the old meeting house.



Myronetle



Caraway



Fennel



Costmary

The Pleasures of Yachting

By Rev. E. H. Byington, Beverly, Mass.

The alluring descriptions of Golfing and Angling, recently published in *The Congregationalist*, prompt me to say that the truly regal sport, the queen of all, is sailing. Can you imagine two great nations riveting their eager attention on a golf match, or millions of people anxiously asking each other whether an ex-President of the United States or an English lord had secured the largest string of fish from some stream? A sailing contest for a cup alone is able to arouse the interest of the civilized world and alone is worthy of it.

And sailing is the same thrilling royal sport whether it be a cup defender under a cloud of canvas, or my own little twenty-foot catboat, flying through the sparkling waters before a merry breeze. Oh, the restfulness of lying at full length on the deck, listening to the song of her prow, now murmuring a slumber song as she glides softly through smooth waters, now giving the tintinabulation of the wavelets which greet her in swift and musical succession, or the intoning of her gurgling as the deeper waters salute her, or the splash and swirl of the larger waves as the sail swells to the freshening breeze.

How exhilarating when she has all the wind she can carry, and the edge of her deck dips toward the water. Give her a little more and downward she bends until the rushing water jumps on and off again in glee, wetting the deck but never a drop in the cock-pit. Now a squall strikes her, and she bends low before it, but before she is too far down, the one hand slacks the sheet and the other eases the tiller, and with a turn of her bow she runs up into the breeze, shakes the wind out of her sail, tosses the water off her deck, and is ready for another tussle. If sedate golfing and quiet fishing can banish parish cares, where are they now?

Dangerous, you say. Not this, if you know your business and your boat. Of course, you can seek dangerous experiences, and when all on board are strong and experienced in water life, it is rare fun to throw down the gauntlet to the elements and have a tournament.

One day a friend and I were sailing through Long Island Sound, and as we passed a harbor we noticed a thunder cloud on the southwestern horizon; but we wished to make, before night-fall, a harbor some five miles farther east. Could we reach it before the storm should break upon us? Come along! Now for a race with a thunder storm. One at the tiller, the other at the sheet, to catch every breath of breeze, to utilize every extra puff, and to dodge the crested waves. The clouds roll higher, the day darkens, the thunder mutters, the lightning plays along the horizon, as we fly with the wind and the waves, faster and faster.

Half the distance gone, and the breeze that foreruns the storm catches us. Can she carry it all? She does, though her bow plows deep, and the pursuing wave, a few feet behind, runs higher than the stern. Now the lightning is above us, and the thunder about us, and the pelting

rain can be seen in the distance behind—a close race; but we go flying toward our haven. As we swing around the island, behind which lies our anchorage, she leans way over, rights herself, darts forward under the sheltering lee of the island, her sail fluttering like a victorious banner. Over with the anchor, down with the sail, and into the little cabin, laughing at the fury of the defeated storm. I know not the satisfaction of winning a contest by putting a little ball in a hole, nor the excitement of landing a gamey fish, but can they equal the thrill of race with the elements?

Nor shall I forget the day when my bow line was fastened to a barge which a great ocean tug was to take from New York to New London as swiftly as possible. The captain warned me of the peril, if a storm should spring up; he advised me to ride on the barge, but I preferred to take the chances with my little boat. How we flew along, all well until after sunset, when a strong south wind sprang up, rolling a sea at right angles to our course. The waves soon wore the white caps of defiance, and grew larger and larger, until they were high enough to roll over the side of my boat which was toward them, and two or three would have filled and swamped her, and ended the career of her lone occupant.

What a night it was, with the stars sparkling above, the Saybrook lights glimmering in the distance, the tug panting hoarsely far ahead, the barge looming large in front of me, the wind whistling about the mast, the spray dashing over the boat, and the waves leaping at me like famished wolves, whose chains checked them a couple of feet from their prey. For five hours my hand never left the tiller as I guided my boat in the narrow smooth wake of the barge, just out of reach of the raging billows. The cable I used as a tow line was strong; my rudder would not fail me; the narrow path of safety was before me, and I laughed aloud in defiance of danger and death that raced with me that night, and clutched at me in vain.

Sailing may have the unspeakable fascination of danger—danger, not to some careless bystander, not to some little creature whose home is in the water, but to the sportsman, who seeks it and risks it. Danger in sailing comes to the ignorant, to the careless and to the lover of danger. Ordinary sailing, with an experienced sailor, is about as safe as driving the old family horse. Of the hundreds of times I have taken family and friends out sailing, I have carefully avoided danger, taking no risks.

And herein is the great advantage of sailing. Little pleasure can any save your expert friends find in your golfing; and as to watching a fisherman, if he has poor luck, it is tedious; and if he has good luck, it is aggravating. But your boat can give pleasure to one or a score, as you trace a course over the lakes, or wind with the river, or traverse the harbor.

In all these sports, the greatest delight

is in the victory of it, even though it be the victory over a gamey fish, or a seemingly bewitched ball; but what equals the conflict with wind and waves, even when there is no danger? You start on your course, and the rushing tide cries, "Go back," and the pushing south wind cries, "Go back"; but with sail and rudder you lay hold of them, and you compel that south wind to bear you northward; with its own power, which you master, you conquer it and overcome the opposing tide. It is the greatest victory in all nature.

And if it be a race with other boats, all the better. You near the first mark—a spar floating where the tide runs like a mill race. Now be alert, with cool head and steady muscles, lest your rival slip in ahead of you, or the tide sweeps you against the spar, or an unexpected slant of the wind compels another tack before you can round it. Quick, swing the tiller, up with the centerboard, haul in the sheet, gibe her, and in ten seconds you have rounded the mark, and with fair wind and tide are flying toward the second mark. This is true vacation sport.

And merry it is, too, when the mistress of the manse is guiding her course, for she shares in all these delights, or the six-year-old maiden stands above the flashing waters at the bow, or her younger brother takes his first lessons in steering. It is a family affair usually.

Do you love your rod and your golf sticks as the Arab of the desert loves his steed? Thus dear to me is my boat. Together we have shared sunshine and storm; she soothes my sorrows, multiplies my joys and is indeed a home to us. She has seen her best days, though she still can leave behind her most of the youngsters who have more style than speed. When, in a few years, her course is finished, the rocks and the sea and the storm shall not have her, for she ever has defied and defeated them; the radiant and royal flames alone are worthy to win her—and to them my beloved shall be given. Ah, brethren, there is nothing like sailing and like a boat.

The Wisdom of Babes

A Juvenile Version

My little girl, eight years old, has been learning the First Psalm, and persists in saying, "Therefore the ungodly shall not stand in the judgment, nor sinners in the Congregationalist of the righteous." C. E. E.

Infantile Frankness

In a church not a hundred miles from Boston, little Herbert attended Sunday evening service for the first time in his short life. At the close the pastor's wife, who had a sweet way of meeting people with a pleasant word, said to him, "How did you enjoy coming to church in the evening, Herbert?" "O," said he, "I liked the lights and the singing, but I didn't think much of that piece your husband spoke." E. H. S.

Hewers of Wood—a Story of the Michigan Pine Forests

By William G. Pufferfoot and Isaac Ogden Rankin

CHAPTER XVI. THE MILL VILLAGE

Hilda's shanty under the burnt pine was a long six miles from the first outpost of civilization.

This was Woodside, a junction of raw railroad lines, where the lumber was cut in the great mill, and where the store and office of the company were situated. Here there was a diversity of occupation and a mixture of business elements. But its civilization was by no means the conventional elegance of the cities.

Its population ebbed and flowed. The teacher in the common school, which it shared with a settlement two miles away, hardly won an influence over the children before they were gone. At times the street was crowded with men from the camps; at times it had a desolate and deserted air.

The church was the most influential agent of its higher life, but the church also suffered from the unsettling atmosphere of that fermenting life in which it bore its part. Men who were church members at home had brought no letters, or left them, half forgotten, at the bottom of their trunks. In the church membership of eight but two were men.

This, however, does not accurately measure the backing of Christian energy which George Andrews was able to secure. Denominational prejudices kept men out of formal church relations, who were yet ready to help when the right leader came. One of the pastor's best helpers was an old Quaker farmer, who had no liking for visible sacraments, but was always ready to lend himself and his team for practical work. Another was a Reformed Presbyterian, to whom the hymns and organ which Pastor Andrews made so helpful in the worship were an abomination; but he was always prepared to back up the minister in his plans for social amelioration.

The congregations were often strangely mixed. Some were dressed as people dress for church in cities, some in homespun, some in red Mackinaw shirts. But they were good listeners and they were not afraid to sing.

The elder, as a majority of the people called him, was admirably suited to his work; and in a few months had made himself a power for good in the village and the camps.

George Andrews was a man in early middle life who had been called to the ministry through a thousand experiences which seemed to point to anything but that, but which led up to it as inevitably as the storms of winter and the winds of March lead up to spring. He had learned his theology from the Bible, and its application from study of the human heart in a wandering life on three continents. His divinity school had been the workman's bench and the village store in a Canadian community where the knotty points of doctrine had been argued out with Calvinist and Arminian, doubter and infidel.

He knew his Bible as a pilot knows his shores and channels. He had the grace of humor and the saving grace,

too seldom taught in universities, of that wise instinct for proportion and congruity which we call common sense. He was an educated man, up to the point of his opportunity of reading, and believed in education with all his heart. He had a voice that would carry to the end of the clearing, if he spoke in the open air, as he often did, yet he could modulate it so that it carried his lightest tones home to the heart. If his manner in the pulpit was not always conventional and his language was sometimes more vividly picturesque than that which is taught in the schools, that only brought him closer to the rough lumbermen, as unconventional and often as cosmopolitan as himself, who made a large proportion of his congregations.

It was on one of his trips to the woods that De Wette unknowingly came within six miles of Hilda and at the same time made the acquaintance of George Andrews.

The new railroad track had given way just beyond the village and wrecked a freight train and the train on which De Wette traveled was stalled. As he alighted on the platform, he noticed a number of men carrying something on a rude stretcher toward the rough shed which served for a station. It was a young brakeman, with both legs cut off. The poor fellow was fast failing, when he was laid tenderly down on the floor. A doctor had been sent for, but some one ran for Andrews and he came in first.

Andrews looked much younger than he really was. He had rosy cheeks, a full beard and deep blue eyes. Old De Wette took him in at a glance and watched him keenly as he spoke to the dying man.

"How do you feel, old fellow?" said George in a soft voice.

"O, I feel pretty well," said the man. "Tell my wife I shall be a little late, but I will be home to supper."

"You are going to your long home, my poor fellow."

"What! am I dying?"

"Yes, I am afraid so. Shall I pray for you?"

"Yes, if you please, sir."

It was a very short prayer, and when it was over, Andrews said: "How is it with you, friend?"

"O, I don't feel ready to meet God. My father was a godly man, but I have been an undutiful son."

"You think your father would forgive you, if you could go to him?"

"O, yes, sir!"

"Well, God is your Father. He will forgive you, too. Can't you just trust him?"

"I'll try, sir! I'll try!"—and he was gone to his Father.

There was a time when De Wette would have scoffed at this swift way of getting to the root of the matter, but now it went straight to his heart. He thought he knew in his own experience what it was both to be prodigal and father. He grasped Andrews' hand and said, "God bless you, my young brother!"

De Wette, much against his will, had

to spend the night in Woodside. Andrews told him he would like to entertain him, but his house was full.

"Thank you!" said the old man. "I will stay at the hotel."

In the evening he made inquiries about the young minister. He heard about homes which had been helped, widows who had been fed, people sick with dangerous diseases in houses that the neighbors shunned until stung into shame by the minister's courage and devotion. And when an old Quaker told him that it did not matter to Andrews whether the people were Protestants or Catholic, unbelievers, saloon-keepers, or lost girls, the old man's admiration grew.

"I must help him; I must help him," he said to himself, and made a note in his fat memorandum-book with figures after it that one day later came like a special providence when Andrews' wife reported to him that they were at the bottom both of the flour barrel and the purse.

Next morning De Wette went on to Lavenham, the county town, ten miles south, where he had business. And here he found John Bowman, whose farm lay three miles south from the raw but thriving little town, where great expectations and ambitions clustered about a pine-built courthouse, ornamented with elaborate scroll-saw decoration in the best Queen Anybody style, and a group of business "blocks" and scattering houses. There were the beginnings of a boom, and the land was staked out into town lots and "additions" clear to the farm-line of the Bowman place, three miles away. But there the work of the surveyor ceased. John Bowman had nothing of the soaring imagination of the land-speculator and his dupes, and his conscience would not allow him to take advantage. So the surveyor and the land-sharks whispered about that he was "unprogressive" and John Bowman, busy with his farming, did not mind. And when the bottom fell out of the boom, men who had been enormously rich—on paper—came to him and wanted to borrow money, and talked of sending him to the legislature, as one of the "solid men of Lavenham."

The meeting of Bowman and De Wette was a pleasure to them both, and when De Wette's business was finished, nothing would satisfy John but a visit. His sister who kept his house had always been fond of the old man, and he made friends quickly with the children of the house.

After dinner the men walked out to see the farm, sitting down at last on a little knoll that looked off northward toward the pines and resting in the warm Indian summer sun.

De Wette told him about his work and his search for Hilda, whose name had not been mentioned yet between them, and asked at last whether John had ever heard of her.

"No," said John, "not a word. I've often thought of them. Do you know, I have an idea that they are somewhere in the lumber camps."

"What makes you think so?"

"O, I can't tell you why. But you say that you have hunted in the cities. The woods are full of restless folks; and Jack was always restless. A man with a fiddle can never quite sit still." This was unkind of John who played the fiddle himself, though not nearly so well as Jack.

"It sometimes seems to me," he went on after a pause, "as if all the world had come to Michigan. Of course, if she were just about here I should be sure to know it. But I have never found a trace of them. When you find her, I wish you'd send me word. I had a good wife and I have my own girl, as well as all these children who are like my own. And the world has done pretty well by me, as you can see for yourself; but Hilda—well, Hilda is a part of my youth, and a man never forgets that, whatever happens afterward."

Then John told briefly of his own experiences, of his short married life and the child who had been left him, of the home his sister had given his child, and her removal to the West, of his homesickness for the children and the farm, and the call of duty which came with his sister's widowhood.

"I have been happy here," he said. "I like the farm. We have good neighbors and the land is rich. I have had the fancy to make it as much like the old home as possible."

He looked up with a touch of a man's shyness in confessing to a motive of sentiment, but saw by De Wette's look that he was understood.

"And now," he said, "I wish you'd make it home till you find Hilda."

The old man clasped his hand in silence. They walked back quietly until the children found them, and turned the homeward way into a romp. For De Wette and John had both of them learned to romp since they had parted in those bitter days of Hilda's flight.

Bowman was right, as we have seen, in his conjecture that Hilda and her husband had drifted into the lumber camps; but wrong in thinking that, if she had been anywhere in the neighborhood, he must have known. He was almost on the edge of the lumber country, but not in it. He had never even heard of Camp Number Ten, and was not likely to have known who it was that washed and mended the garments of its inhabitants.

It was the same Indian summer afternoon when Hilda sat dreaming by her shanty in the clearing, that Bowman and De Wette walked over the broad fields of the farm and talked of by-gone days and asked and answered the question about Hilda.

It was a question that De Wette was always asking, though in the brief time of their meeting he had failed to ask it of George Andrews. Even our most urgent personal interests seem to withdraw themselves in the august presence of the angel of death. At this time the neglect mattered little, for Andrews did not know that there was such a woman in the world as Hilda. Later, as Andrews and De Wette met from time to time, it was a pity that Bowman's too confident assurance seemed to make the question useless, for Andrews, as we shall see, could have told him much about Hilda's

recent hard experience and saved him many a disappointment in his search.

After his visit to Bowman, the lonely old man determined to accept his invitation and make the Bowman place the headquarters of his wandering life. He was storm-bound for a week, and learned the household ways. He asked permission to build himself two rooms as an addition to the house. He often came, spending a day or more in the intervals of travel, winning the hearts of the children by his kind and gentle ways, and the heart of the mother by his love for the little ones.

"It was the only place on earth," he said, "where he felt himself perfectly at home."

CHAPTER XVII. ON THE BORDERLAND OF HELL

"Where there ain't no Ten Commandments, an' a man can raise a thirst."—*Kipling's Mandalay.*

The camp foreman of Number Ten was a valuable man on account of his knowledge of woodcraft, having been born, as his father was before him, in the woods. He was well up in all that pertained to the lumber business. Big, rough as a bear, a man of strong passions who would do anything to accomplish his purposes, he was a questionable friend and a dangerous enemy. He gave his orders with a great variety of oaths, which he seemed to think added to his authority, and which were so much a part of his regular vocabulary that he could hardly speak without them. "It's a kind of a way he has to give himself time to think," said Paddy Flynn.

Like his father before him, he was a divorced man, and was living with another woman as a wife. He had built himself a house with its upper story finished as a dancing hall. Here he would have a dance two or three times a year. In camp he was sober—"merely drunk with authority," John Smith sarcastically explained—but when at home, and especially at the dances, he encouraged the hardest kind of drinking. To one of these dances, shortly before this time, his wife, who was near her confinement, objected, and the ruffian kicked her out of the house. The poor woman died, but such was the condition of society that he was never molested or called to an account.

This was the one man in camp who treated Meggie with scant respect. He had cast eyes on her at her coming and made advances in his brutal way, and had been promptly and severely snubbed. He set his teeth like a vice and swore a brutal oath under his breath, that he would punish Meggie and perhaps compel her to marry him. His first step was to make friends with Freckles and send him often to the village, besides providing him with surreptitious whisky of an atrocious sort in camp. He was even brute enough to gloat when he saw Meggie suffer; though he would have sworn by all the gods he knew that he loved her. Unfortunately for Meggie he was a man of some influence politically in the neighborhood and spun a net for her undoing by getting her the appointment, just before the camp broke up, of teacher in the schoolhouse that stood alone in a grove half-way between Woodside and the neighboring village of Helderberg.

Good and evil seem often but a little

ways apart. They jostle each other on the street; they live side by side in the poorest or the most pretentious houses. Sometimes evil wears its mask of convention and we hardly know it; sometimes it reveals itself in all its deformity, and with an impudent air stands up to be measured by the side of good.

Such was the contrast of the two villages which lay in the Michigan woods only two miles apart, both washed by the same river, both united in support of the same school, both parts of the wide parish which George Andrews served. Woodside we know. It was not a millennial community, but in its life there was congenial society for the most cultivated. Among its people were college graduates; and men and women accustomed to the best in social life in England and America met in its homes.

Only two miles away was the village of Helderberg, familiarly known by an abbreviation which marked the public opinion of the moral quality of its life. This was the story of its naming which Tom Larkin loved to tell:

Sandy McLean was coming home in the train one day, so drunk that when he was asked for his ticket he couldn't find it.

"Where are you going?" demanded the conductor.

"I don't know," responded Sandy, who was in the reckless stage of drink—"to hell, I think."

"Well, that's the next station, then," said the conductor, and put him off at Helderberg.

When Sandy reeled off the car he was in no state of mind to know names or places. He was piloted to the nearest saloon, where, after adding volume and variety to his load of drink, he fell into a profound slumber. About one o'clock he woke with a start, and sat up in a dazed kind of way, watching several lumbermen trying to pull down the uplifted hand of a man who had a big bunch of greenbacks, both ends of the bills being on fire.

Now Sandy was a Scotchman, and his natural instincts rebelled at seeing all this money burning up. It was a cardinal sin in his strange moral code. But before he could recover from his astonishment the man had flung the bills with a scattering throw all about him. One of them fell on Sandy's beard and scorched him, but he soon had the bill tight in his hand, remarking, "I guess that's right. I have struck hell at last."

And Hell it was, and Hell it remained, in the rough speech of the lumbermen who liked to shock strangers in the respectable Woodside hotel by soberly and casually saying: "Let's go to Hell and have a drink."

The place in many ways deserved its name. When George Andrews first knew it, it was said that every man and woman in it was divorced and not remarried to the partner with whom life was shared.

The village lay along the river at the foot of a steep grade and was surrounded by great pines and scattered hemlocks. Scrub oak, wild cherry and alder were rapidly filling the spaces left by the ax. Stumps were thick in all the lots. Here and there some of the men had made a garden, but most of the lots were hideously bare, except in the spring, when the wild flowers fairly covered the ground with their beauty, the lupins rivaling the

sky with tender blue. A few houses had plants in their windows; the majority were as ugly as laziness, drunkenness and general depravity could make them.

We hear much about the chivalry of these rough men toward women, but with them, as with all other men who drink hard, chivalry is quickly drowned in liquor. Many of the women were as hardened as the men. Children abounded, as they always do when work is plentiful and wages good, and these youngsters swore like troopers and fought like tigers.

It was in this village that Tom Larkin owned the house with the dance hall in the upper story where he had kicked to death the woman whom he called his wife. It was to this village, through the lure of an appointment as school-teacher that he brought Meggie and her father a little before the camp broke up. There was a little house in the border between the villages near the schoolhouse where they might live.

The foreman was too cunning to offer the position as his own gift. He had a claim on Dr. Fell, one of the Woodside doctors, through some evil they had shared, and the doctor had a claim upon the school committee man and took the position as part payment of his dues when it fell vacant because the rough boys had run the teacher out of town.

But the real source and fountain of the devilry which gave the village of Helderberg its appropriately abbreviated name was the character of John Hardy, business manager and part owner of the mill. He was related to a family of some pretension in New York, who shared the profits of the mill at Helderberg though they seldom visited it and got away as soon as possible when they came.

Hardy, for all his good blood and careful education, was all that is bad, a hard drinker and licentious. His language on most occasions was quite unreportable. It was among the lumber piles of his mill that one of the poor girls who share and suffer from the passions of the men was robbed, stripped of her clothes and left half dead. The sheriff knew the scoundrels who assaulted her, but was afraid to arrest them.

"Let 'em go," said Hardy. "It's only one — the less. And the men will be away down the river before morning."

Hardy did his best to counteract the work of Andrews in the village. He would try his utmost to get him into an argument. He called himself a whole-souled Universalist, and said to Andrews one day: "I expect to go to heaven. I loved my wife and was good to her as long as she lived."

"O, you think that will carry you in, eh?"

"Yes, I do."

Just then Andrews spied a big sow and her litter at their breakfast. The mother pig seemed to be enjoying herself and grunting her approbation from time to time. As they drew near she pricked up her ears, erected her bristles and seemed ready to charge.

"Now a man would catch it," said Andrews, meditatively, "that meddled with those little chaps."

"You bet."

"How she loves those little porkers!"

"Of course she does."

"I guess," continued Andrew in the

same meditative tone, "I guess she'll go to heaven."

Hardy gave Andrews a dig in the ribs, that nearly knocked him out of the buggy, and laughed loud at the reply.

There is no man, thank God, without some spark of good, but Hardy had corrupted many, and his whole life was reflected in the life of the village where he held the foremost place. And his end was like his life.

The men who sat up with him when he died told afterward about their watch.

"Good Lord," said one, "how he did swear!"

"Swore on right up to his last breath."

"I believe I saw the blue fire in his throat."

"I wouldn't take fifty dollars and put in another night like that."

"Nuther would I."

In Helderberg it was not safe at times even in broad daylight. One young girl who was sick, lived with a sister who worked in a store. The sick girl always crawled across the floor and fastened the door when her sister went out for fear of violence. And Andrews knew that what she did was the merest prudence in her circumstances.

John Hardy could have changed all this if he had chosen, but he liked the low standard of life. He had been bad to start with and grew worse with the people. Once the whole village was nearly destroyed by fire, and long before a house was built three saloons were in full blast, the owners selling liquor from improvised bars, Hardy supplying boards to lay on barrels and himself leading the disorderly debauch which followed.

(To be continued.)

In and Around New York

Broadway Tabernacle Reopens

Services will be resumed Sept. 13, when Dr. Jefferson will preach morning and evening. With the coming of the new associate pastor, Dr. Seymour, Oct. 1, the work of the former assistant, Mr. Gordon, closes. Mr. Gordon has been three years at the tabernacle. The first year he was part assistant and part student, taking graduate study at Union Seminary and Columbia University. That he should close his assistance at the tabernacle now was decided a year ago, and he leaves here many warm friends. Dr. Jefferson has spent his vacation in New Hampshire, a sermon at Concord being his chief effort of the summer.

Death of Dr. Corning

Dr. Hillis sent from his vacation hotel a cablegram to be read at the funeral of Dr. James Leonard Corning, which took place from the home of his daughter, Mrs. E. D. Knote, in Munich, Germany, where he was United States vice-consul 1891-98. Dr. Corning was reared in Brooklyn and attended Plymouth Church during Mr. Beecher's pastorate. He was pastor of Presbyterian churches in Stamford, Milwaukee and Buffalo, of Congregational churches in Woodstock, Ct., and Poughkeepsie, N. Y., and of the Unitarian church in Camden, N. J. His health failing, he took up the study of art. Living much abroad, he came to be an authority on the history of art, and lectured on that branch at Vassar and Chautauqua. At his death, which was due to pneumonia, he was engaged on Dutch researches. His last visit to America was to give the address in Plymouth Church on the anniversary of Mr. Beecher's death.

A New Way to Plant a Church

Presbyterians have opened a new work in the Bronx. Their method was unique. They selected a site, leased it, ordered a \$2,000 church seating 150, and having placed it upon a basement foundation started out in search of children in the neighborhood who would come to their Sunday school, and people who wanted to attend preaching services. Their only precaution was to buy a portable church. New conditions develop new methods, even in church extension. Children were found, a school begun, and preaching services deferred. The work is in charge of the Sunday school committee of the Presbytery.

A Coadjutor for Bishop Potter

It is authoritatively stated that Bishop Potter will ask for an assistant, to be elected at the end of this month. He has been Bishop of New York for twenty years, and has perhaps done more hard work than any other five Episcopal bishops in the country. He will now

look after fewer details, and devote more time to the work of a publicist, for which he is admirably qualified. His salary is \$13,000 a year, half of which he will surrender to the coadjutor, beside giving him the use of a bishop's house about to be erected on the cathedral close at a cost of \$150,000. Only one name is mentioned for the position, that of Rev. Dr. David H. Greer, rector of St. Bartholomew's. He has declined several elections as bishop, and is known to hold certain views about his obligations to his famous parish. It seems to be taken for granted that he will accept the coadjutorship, which carries with it the right of succession. He is, however, not many years younger than Bishop Potter.

Christian Science Builds a Magnificent Edifice

The new temple of the First Church of Christ, Scientist, is quite the greatest thing of its kind in the metropolis—a vast pile of granite, marble, plate and stained glass, iron and gold, costing \$750,000. Four years ago Second Church went to Central Park West, and two years ago First Church did the same, and not far from Second. Some friction developed over proximity, but soon both agreed that the field was rich enough for all practitioners. Innovations in construction are many. The exterior suggests a heathen temple. The interior has elevators, and a rectangular auditorium to seat 3,500. Above the auditorium is a reading-room, and around it a score of small rooms for the use of healers. The interior of the auditorium has not yet been opened to public view, but it is said to be gorgeous in decoration. An elaborate service is planned for the dedication, which it is hoped that Mrs. Eddy will attend.

Growth of the Free Lecture Movement

Attendance at lectures given in public school buildings was a growth, though they were free and were given by able men. In 1889, their first year, 22,149 persons attended, all adults, since children are excluded. Last year the number reached 1,204,126, covering 128 centers. The coming year more centers are to be opened, additional lecturers have been engaged, and wider publicity is to be given to topics. Lectures in Yiddish and Italian are to be added. It is calculated that attendance the coming year will reach 1,500,000, and will show, as previous years have done, that thousands of working people are ready to improve their minds at night. Libraries post names of books treating of the lecture topics, this resulting in increased circulation of standard works. The Carnegie libraries, soon to be general, will thus have a part in an educational system vast and far-reaching in influence.

C. N. A.

For the Children

Grumble-Boy

BY HANNAH G. FERNALD

Now Grumble-boy's a little lad
That's just about as big as me,
And sometimes, when the weather's bad,
He comes at dawn and stays to tea;
Today when I got out of bed
And saw the dripping window-pane,
I cried, and Nurse, laughing, said,
"Here's Master Grumble-boy again!"

He did not like my new red coat—
He said the pockets were too small!
He broke my bestest steamer-boat,
And lost my brand new bouncing ball.
And when I told Mamma at noon,
She turned my face up to the light,
And said, "Has Grumble come so soon?
I hope he will not stay till night!"

And by and by an organ man,
Who led a monkey by a chain,
Came past, and funny Jocks ran
And climbed up to our window-pane.
He coaxed in such a funny way!
And when I laughed aloud to see,
Poor Master Grumble could not stay,
For Grumble-boy is really me!

Dicky's Doctor

BY JOHN MERVIN HULL

"Julius, do come and look at Dicky in my doll's carriage. Did you ever see a cat that would do like that? See how he is all cuddled down under the robe with his head on the pillow and his eyes shut up, making believe he is fast asleep."

But as Julius Newell slowly walked along the sidewalk he was in no mood to go into raptures over his little sister's wonderful cat. And Mildred noticed it at once, for she thought there was no other boy in the world quite like her brother Julius, and she shared in all his joys and sorrows.

"What is the matter, Julius?" she asked.

"O, nothing, only papa won't let me go into Dr. Carlisle's office"; and Julius kicked a pebble across the road, and tried to look indifferently at the swaying tree-tops.

"O, Jule, I'm so sorry, when you wanted to go so much. Why don't he let you go?"

"Says I'm too young to know whether I want to be a doctor or not. Says he doesn't want me to be a doctor anyway, it's such a hard and dangerous profession. And—and I've just seen Dr. Carlisle and he spoke to me about coming to the office this summer, and what a good thing it would be for me to get a little practical knowledge before I went to a medical school; and he said he thought I was born to be a doctor, and I had to tell him that I couldn't come."

And Julius had to turn away for fear that Mildred would see what was in his eyes. As he did so he caught sight of the doll's carriage.

"Goodness, Mildred, what ails Dicky?" he exclaimed.

For Dicky was no longer lying quietly on the pillow like a doll whose eyes could "open 'n' shut." He was standing up in the carriage with his feet clawing at the edge of it; his back was like a camel;

his eyes were blazing like coals and his big yellow tail was switching in the air.

"O, Julius, he sees that big black dog coming up the street. You won't let him get Dicky, will you?"

"Don't let Dicky get the dog, more likely," laughed Julius. "You'll see in a minute. I'll be ready to take the poor dog's part."

But at the last moment Dicky was too quick for him. The dog saw Dicky and made a dash for the carriage. Then Dicky, with a blood curdling "miaouw," jumped into the air and landed on the dog's back, where he dug his claws in deep. With a terrific yell the dog rushed down the street and turned the corner.

And that was the last that was seen of Dicky for a week. Mildred wept unlimited tears, and Julius searched in every old barn and cellar and neglected spot in the whole region; but nothing availed to discover the lost Dicky. Apparently he just sailed out of the world on the back of the black dog.

But one morning Mildred heard a strange, weak little mewling underneath her window. With a quick call to Julius she rushed to the door, and there stood what was left of Dicky. He was little more than a skeleton; he weakly hobbled on three legs, and he held up one fore-foot from which the toes had been nearly severed. In a moment Mildred had him in her arms.

"You poor, darling Dicky!" she cried. "Where have you been? You're 'most starved to death. O, O, O! what a dreadful foot, all cut and swelled up! O, Julius, do you 'spose that horrid dog bit Dicky's foot?"

Julius took Dicky firmly, but tenderly from Mildred's arms and carefully examined the injured foot. The "born doctor" was evident in every motion he made. Dicky was not simply an injured cat to Julius, he was an interesting "case" that demanded all his knowledge and attention.

"I don't think the dog bit him," he said. "It looks to me as if his foot got caught in a steel trap. It is almost cut off, and in very bad condition."

"Can't you cure it, Julius? Do try," pleaded Mildred. "I can't bear to think he's got to be killed."

"I can't tell now," said the cautious doctor. "But Dicky is almost starved to death, and the first thing to do is to feed him. I'll take him around to the shed, and you bring out some milk and bits of meat."

When Dicky had taken his food the first thing he did was to lift his head and rub it against Julius's arm. He seemed to take it for granted that Julius was going to help him, and he never wavered in his trust, no matter how much he suffered.

"Now, Mildred," said Julius, "we must find out just what condition this foot is in. Please bring out some pieces of cloth and a basin of warm water."

Julius laid Dicky gently on the floor and took the wounded foot in his hand. "This will hurt you, Dicky," he said, "but I will be as careful as I can," and he began to bathe the foot in the warm water.

"Miaouw," said Dicky, "mi-a-a-ouw!" but he did not try to get up nor pull his foot away.

"Poor Dicky," wept Mildred, "I know it hurts you dreadfully, but Julius will make it all better by and by."

Julius washed the foot thoroughly again and again, and dried it with the cloths. But when he examined it closely he looked very grave.

"I wish"—he began, then he stopped suddenly and started for the door. "I'll be back in a minute," he said. "You keep Dicky quiet where he is."

Then Julius ran out to the street and stopped a team that was just passing by. "Doctor Carlisle," he said, "I've got a bad case of a neglected wound in our shed."

The doctor listened seriously to Julius's story, although the corners of his mouth did twitch a little, and in a short time Julius ran back to the shed with a bottle that smelled strongly of carbolic acid, and a little gallipot of salve. When he put the carbolic solution on Dicky's foot it made him cry again, but he lay very quietly until the wound was bandaged in the most approved modern way. Julius made a soft bed for Dicky to lie upon, and he hardly changed his position all day long.

The next morning, after Dicky had his breakfast, Julius examined the wounded foot again. He shook his head solemnly.

"It was neglected too long," he said. "There is no way to save the foot but to take that toe right out. Now, Mildred, you must be a brave little woman and help me."

Mildred looked a little frightened, but she shut her lips firmly and took Dicky on a cushion in her lap.

Julius went to the tool box and took out a small pair of pincers.

He patted Dicky gently on the head, and then he took the foot in his hand. "Keep perfectly still, old boy," he said, "and it will all be over in a second."

Then he took a firm hold of the decayed toe with the pincers, and with one quick motion he pulled it out. The blood flowed freely, but Julius soon stanching it and bound up the foot.

"Good boy!" he cried, "you stood it nobly. Good little sister, too," he added, as he looked at Mildred's white face, down which ran two streams of tears, although she had hardly moved a muscle. "Now run out into the air and be happy, for I'm sure Dicky is going to get well."

And Dicky's doctor was right. He grew fatter and stronger every day. Big Doctor Carlisle came to the shed once in consultation, and pronounced Doctor Newell's treatment judicious and correct in every particular.

Bright was the day when Dicky went to ride again in Mildred's doll carriage and made believe go to sleep on the pillow. When Julius came home that afternoon Dicky ran to meet him, limping just a little yet, and rubbed against his legs.

"Well, old boy, you're fat as butter, aren't you? Let's see the foot. All healed up in good shape, and you won't miss the lost toe very much."

At the sound of his voice Mildred flew

out of the house and danced around Julius like a crazy girl.

"Come out under the maple tree," she cried. "I have got something beautiful to tell you. I heard mamma tell papa all

about Dicky today, and what do you think papa did? Well, he sniffed and sniffed and blew his nose, and at last he said, 'Well the boy is a born doctor, no mistake, and if he has set his heart on

going into Doctor Carlisle's office I guess we shall have to let him go.' There, Doctor Newell," said Mildred, with a very low bow, "what do you think of that?"

The Home and Its Outlook

A Birthday

This is your birthday. On the calendars
Of those who know you it is marked with gold,
As both a holy and a holiday.
You make us happy, and you make us good,
By simply being with you. You bestow,
And think you are receiving; like a rose
That marvels at the fragrance of the breeze.
We are most glad, since you were sent to earth,
It was while we are here; not hastened down
To shine amidst the shadows of the past,
Nor kept to grace some joyful future day.
But come to share our present as it is,
And leave tomorrow better for your stay.
—Marian Douglas, in *Days We Remember*.

The Unity of the Home

Sometimes the wife feels that her sphere is a narrow as well as a subordinate one. The husband in his business or in public life may have wide influence, but she lives within the walls of the home, and her influence appears to go little beyond her children and her servants, if she has any. Yet the true idea of the home is that all which is done by its members is shared by every one of them. The wise man knows that he could neither accomplish what he does nor enjoy what he has without the co-operation of his wife. Their life work is one. They are joint owners of their possessions. It is a mean husband who does not admit his wife into full partnership, and it is an unworthy wife who does not claim that relation and devote herself to justify her claim.

In the ideal home the servants are made to understand that they share in its output and its usefulness; and there are homes which approach this ideal. Every one works better when he is in an agreeable partnership, and when he sees results of his work worthy of his best efforts. In England the number of domestic servants employed is considerably larger than in American households of the same class and the relations between them and the head of the house are somewhat more formal than in this country. This explanation may be necessary in order to a proper appreciation of these words which Rev. F. B. Meyer lately addressed to his household servants:

"Please understand that I am not too proud to black my boots, make my bed, or brush my clothes, but if I did these things which you can do as well as, and better than I can, I should have neither time nor strength for writing and speaking. Therefore, I leave you to do what you can do equally well as myself, whilst I do what you cannot do; but at the end of all things, God will put together the total output of this household, and if there is any result from all my work, some of it will certainly be credited to you in proportion as you set me free to do it."

Such a relation as is here described between the members of a household makes for its real unity. It is only a just recognition of partnership—a recognition

which, if it were more commonly made, would do much toward solving the servant problem.

The relation which makes the unity of the home is not less applicable to most kinds of business. The head of an office or a shop is its most conspicuous member. He is not always the most necessary one. But if he understands that he is dependent on his associates and subordinates for whatever he is able to accomplish, and makes them understand this, treating them as partners, there is reasonably sure to be worthy and enjoyable work done in that establishment, and in most cases it will prosper.

The House Turbulent

BY LILY RICE FOXCROFT

Jane Austen has described it, in her account of Fanny Price's uncomfortable visit to her mother at Portsmouth: "The living in incessant noise was the greatest misery of all. At Mansfield no sounds of contention, no raised voice, no abrupt bursts, no tread of violence was ever heard, all proceeded in a regular course of cheerful orderliness; everybody had their due importance; everybody's feelings were consulted. Here everybody was noisy; every voice was loud. Whatever was wanted was holloed for, and the servants holloed out their excuses from the kitchen. The doors were in constant banging, the stairs were never at rest, nothing was done without a clatter, nobody sat still and nobody could command attention when they spoke."

Do not parts of this description apply to homes in other respects better equipped and better managed than the shiftless Mrs. Price's? Do not many mothers, in their reaction against the over-primness and precision which is supposed to be characteristic of the childless house, look on noise and confusion as a part of home happiness, and pride themselves on allowing an unlimited amount of it?

A certain amount of nursery noise there must be, of course. The noise of bad temper, too, sad as it is, is not a noise that any parent can hope to check at once, by fiat. But there is a whole line of noises, made by half-grown or even grown people, that might be checked, as a mere matter of decorum, if once the principle were admitted that a reasonable amount of quiet is desirable about a house.

Voices are not all equally soft and pleasant, but the attempt to keep the voice at an agreeable pitch is one that no child will ever regret in later life. So of a light tread, or a quick, deft way of shutting a door. In passing, the importance of the shut door is not sufficiently recognized. Keeping the doors habitually closed between the work and the leisure rooms of the house gives an effect of tranquillity as one enters which no amount of decorating or dusting can

achieve. On the sleeping-floors, too, the habit of making or adjusting the toilet with door open to the hall is not of the daintiest, even if only the family is at home.

To learn to do work quietly, "without a clatter," is a positive advantage to the worker herself, apart from the gain in the comfort of the household. A notable housekeeper of the last generation used to say that no one knew how to make bread who couldn't mix it up on the parlor table. Cooking school pupils and nurses in training know how much neatness and deftness count, and both are factors in noiselessness.

Talking back and forth between rooms, in such a tone that others must hear whether they wish to or not, is downright bad manners and should be so regarded. That calling a person to come—whether to answer a question or do a service—is only admissible from a superior to an inferior is an obvious dictum of propriety, and one by which the mother of the household alone has the right of universal summons. As a lady, the rules of courtesy allow her to call her husband; as a parent, she calls her children; as an employer, she calls her servants. But as a matter of fact, in most households, the mother is more called to than any one else. She begins by answering the call of the baby, too young to come to her; she runs to the help of the hurt child; and the habit fastens itself on her and on them, so that it seems perfectly fitting that her grammar school children should call upstairs to her to throw them down clean handkerchiefs, even if it involves her walking from one end of the second-story to the other.

But the result is absurdly contrary to that principle which Jane Austen hints at in the sentence, "Everybody had their due importance." To appreciate relative importance is a mark of good breeding, and it is no real kindness to children that leaves them ignorant or untrained at this point. We often hear it said that an unselfish mother makes selfish children. It is quite as likely to be true that an unselfish mother makes ill-mannered children.

A Bargain

I would give up all the mind
In the prim city's hoard can find—
House with its scrap-art bedight,
Straightened manners of the street,
Smooth voiced society—
If so the swiftness of the wind
Might pass into my feet;
If so the sweetness of the wheat
Into my soul might pass,
And the clear courage of the grass;
If the lark caroled in my song;
If one tithe of the faithfulness
Of the bird mother with her brood
Into my selfish heart might press,
And make me also instinct good.

—Edward Rowland Sill.

Closet and Altar

THE STRUGGLE FOR HOLINESS

Put ye on the Lord Jesus Christ, and make not provision for the flesh to fulfill the lusts thereof.

Holiness is not a rapturous triumph away up somewhere in vague heights of glory, steadfast and splendid like a sun. It is just a poor heart that makes room for Jesus.—*Mark Guy Pearse.*

Now it is the great work of nature to transmute sunlight into life. So it is the great end of Christian living to transmute the light of truth into the fruits of holy living.—*A. J. Gordon.*

The lily's lips are pure and white,
Without a touch of fire;
The rose's heart is warm and red
And sweetened with desire:
In earth's broad field of deathless bloom
The gladdest lives are those
Whose thoughts are as the lily
And whose life is like the rose.
—*British Weekly.*

No one can resist the argument of holiness brought in a personified form before him, in its gentleness, in its sweetness, in its aspiration, in its love, in all its blossoms and fruits of peace and joy.—*Henry Ward Beecher.*

You are not very holy if you are not very kind.—*Andrew Bonar.*

Do you blame yourself for sin? It is not the deed that you call sin that is the greatest sin. It was your spirit before you felt that was wrong. The deed only revealed yourself to yourself. You were a failure before you knew yourself. You are in the region of blessedness now if you will but have it so.—*R. J. Campbell.*

Since I am coming to that holy room
Where with the choir of saints forevermore
I shall be made Thy music, as I come
I tune the instrument here at the door,
And, what I must do then, think here before.
—*John Donne.*

The only defense against an ill contagion is exuberant health. It is the man who is run down who becomes the victim of the pestilence. It is not otherwise in the realm of the Spirit. If we are to be protected against the pestilence that walketh in darkness, we shall have to be possessed by a plenitude of spiritual life.—*J. H. Jowett.*

Lord, Thou knowest with what trials my heart is to be assailed this day. Thou understandest my folly and my weakness and art acquainted with my easily besetting sins. It is to Thee alone I look for upholding and deliverance. Open my eyes that I may see the folly of sin, but show me more of Thyself and of the beauty of Thy holiness that I may desire Thy presence and the light of Thy favor with earnest seeking. For Thy love's sake make me patient and loving with my friends and neighbors. Teach me to forgive, that I may come to Thee and ask to be forgiven. And may I grow like Christ this day, for His sake and to His glory. Amen.

Tangles

66. LINGUAL CURIOSITY

There are two common English words of ten letters each. With one exception the letters in each are arranged exactly alike. The first word, an active verb of four syllables, is defined "to preserve from extinction," implying continuity. The second word is also an active verb, of three syllables, and means "to commit an evil deed." What are these words, and what ONE LETTER is necessary to change the signification as well as the orthography?

H. M. H.

67. ANAGRAM

There was a fog, a misty veil,
That damped the deck, and soaked the sail;
A pelting rain, "like dogs and cats,"
Splashed on the men's sou'wester hats.
The white-winged yachts, that longed to fly,
Like two sea-snails went crawling by;
But still the Yankee crawled ahead;
"She's REAL NICE," spectators said.

There was a breeze; the waves sprang up
And now, to battle for the cup,
The yachts went skimming down the bay,
And both were swift, and both were gay;
But though the Shamrock made good speed,
The other somehow took the lead;
The boldest Britons needs must note,
"She's REAL NICE, that Yankee boat."

M. C. S.

68. THE POETS' CORNER

(The names of the poems are in anagram, those of the poets are suggested by characteristic initials).

1. "Cerise Lox," "Leavening E," by Happy Winsome Lyrist.
2. "Oney Mind," and the "Dose on Angel Nigh It," and "Honey, Calm M," by Juvenile Kieker.
3. "The Eaters' Louts," "Corned A Hen," "One-one," "Moan, Miriem," by A Troubadour.
4. "A Lost Despair," "Icy Lads," "Lines O' Prose," by Jacobite Mangler.
5. "Teach The Bonnet," "Down on Bus," by Judicious, Gentle Writer.
6. "Gloss On Moons," by Sage.
7. "To Hello," "Real King," "Eclipses," "Oral Cousin," by Wonderful Seer.
8. "A Large Hour," by Etherial British Bessie.
9. "Bear Pigs Plow," by Jovial Racy Lecturer.

DOROTHEA.

69. CHARADE

If you are FINAL great wealth to command,
Then a COMPLETE power you hold in your hand;
Your ease you can take, your mind need not work,
Your brain and muscles all labor may shrink.
But for your listening ear I will ONE,
That Mammon's a tyrant, who casts upon
His worshiping victims much care and strife,
For gold cannot make a contented life.

MAZY MASKER.

ANSWERS

63. 1. Woodstock; wood, stock. 2. Oliver Twist; olive, liver, twist. 3. Middlemarch; middle, march,

arch. 4. Pendennis; pen, den, Dennis, end. 5. Pickwick Papers; pick, wick, papers. 6. Guy Manner; guy, man, manner, ring. 7. Nicholas Nickleby; Nicholas, Nick, nickle. 8. Adam Bede; a dam, bed. 9. Red-gauntlet. 10. Martin Chuzzlewit; mart, art, martin, tin, wit. 11. Vanity Fair; van, vanity, fair. 12. Ivanhoe; van, hoe. 13. David Copperfield; David, copper, field. 14. Mill on the Floss; mill, floss. 15. The Great Hoggarty Diamond; great hog, diamond. 16. The Legend of Montrose; leg, end, legend, mont, rose. 17. Master Humphrey's Clock; master, aster, hump, clock, 64. Terrace. 65. Legislation.

Recent solutions are acknowledged from: S. L. B., Medford, Mass., to 53, 54, 56; Mrs. E. E. C., Boston, Mass., 53, 54, 55, 56, 57; Nillor, Middletown Springs, Vt., 53, 54, 55, 56, 57; A. L. Moss, Houghton, Mich., 53, 54, 56; E. B. D., Springfield, Mass. 53, 54; L. C. K., Providence, R. I., 53, 54, 56. "The best anagram you ever printed," says Nillor of 56.

An exacting woman and a selfish man should avoid honeymoons.—*From Bottome's Life, the Revealer (Longman's).*




"To Err is Human"— Not to Err—Elgin.

The man who is always
right on time is the man
who carries the

ELGIN WATCH

Every Elgin Watch is fully guaranteed. All jewelers have Elgin Watches. "Timemakers and Timekeepers," an illustrated history of the watch, sent free upon request to

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The Conversation Corner

Little Children's Animals

HERE are a few little letters from a few little children about a few little animals. The first is from Maine.

Dear Mr. Martin: I want to tell you about a little red squirrel that a friend of mine saw walking across his path. It was a little one about two weeks old and it had not learned the fear of man. He put him on his shoulder, and so brought him home. We put him in a box with cotton in it, and set it in a warm place. The next morning he ate some cracker and milk. It is very tame now and crawls all over you. My friend is training him to get into his pocket. A few nights ago we saw the Northern Lights. There was a beautiful arch over the heavens with great fingers hanging down. I would like to be a Cornerer. I read the Corner every week, and enjoy it very much.

Linekin, Me.

STEPHEN W.

We saw those lights, too. They were much like those in the land of Pomiuk, only in Labrador the "fingers" in the arch have bright colors and move up and down swiftly, so that the people call them the "merry dancers."

Dear Mr. Martin: We have a kitten named Pet. She is lying on my shoulders now. Sometimes when I am practicing on the organ she will jump up and down on my arm. She seems to think that every one's shoulders are for her to lie on. Mamma and I are interested in birds. Last year I saw sixty-six kinds of birds, and this year I have seen seventeen kinds. [This was written in March.] I made two bird-houses this year for the bluebirds.

Windham, Vt.

PAUL J.

There is a great difference in persons about seeing birds—those see (and hear) them, who are on the lookout for them and are trained to know them. The other day I was with a small party at "Forest Glen," and I remarked how devoid the woods were of animal life—not even a single bird to be heard or seen. Whereupon a young lady in the party quietly said, "I have seen a vireo, a chickadee and a sparrow, and heard a kingfisher and a crow!" But I recently beat Paul by three, and that in the heart of Boston. I saw "69 Birds." You will see the same if you go down Bromfield Street from Tremont, and look on the left hand, just below No. 71!

Dear Mr. Martin: . . . There is a dear little dog up here, named Rho, who rolls over for anything he wants, never thinking about how much room it will take, and goes bumping into chairs, tables and us. We have a dear old apple tree a little way from the house and a swing as well, with which we have lots of fun. One day we got some marbles and hunted up a piece of old rake, nailed it to a piece of board and played that the marbles were horses and cows. Then we got some old rope and fixed it around the veranda in circles. One circle would be the horse pasture, another the cow pasture, and so we played.

Manchester, Vt.

MARGARET C.

I swung with the children at Forest Glen, but we did not play cow-pasture!

Dear Mr. Martin: I thank you for the certificate. I am very glad to be a Cornerer. I have a kitty named Topsy. She is as black as jet. She lets me dress her in my doll's clothes and never scratches.

Newtonville, Mass.

CATHERINE P.

Any relation to the other Topsy, with her hat on, mentioned in the Corner two or three weeks ago?

Dear Mr. Martin: I have had a nuthatch come and eat suet out of my hand. Then

when he got a large piece he flew away and hid it in the bark of a tree. I have often seen the nuthatch do this. There are two trees about 17 feet from the kitchen window, and I keep suet on them. Several kinds of birds come every day. We have had blue jays, nuthatches, crows, downy and hairy woodpeckers, brown creepers and chickadees. I have also seen a red squirrel fall 25 feet out of a tree, then run away as if he had not fallen. He was running very extra fast when he tumbled.

Northampton, Mass.

HOLLEY G.

If it had been a white boy instead of a red squirrel who fell twenty-five feet out of a tree, do you think he would have run off as spry as that, Holley?

TWO STRANGE ANIMALS IN A CAGE

I saw them the other day at "Forest Glen." All the other cages, usually containing different wild animals were empty, so these young creatures specially attracted me, and by borrowing of the janitor a step-ladder for a tripod I managed to get a picture of them for you. I inquired the names of the young animals and they answered themselves—what do you think they were? *Kanga-rooster*, and *Hippo-pot-o-mustard*! After I had



carried back the step-ladder, I looked again and the animals had gone. How? Where? Do you suppose they went down the Merrimac, which flows past the grounds? The hippo, of course, is amphibious, but how about the other?

ANONYMOUS HOUSE AND CHILDREN

The house has been supplied by different correspondents, who tell the same story.

Your "anonymous house" in Corner of July 18 is very far from anonymous, being none other than Washington's Headquarters at Newburgh on the Hudson. A lovely place it is too, having a view of the river both ways and of the Fishkill Mountains in front. The view in the paper is of the rear of the house, looking toward West Point. It is this house which has the remarkable room with one window and seven doors.

Taunton, Mass.

A. M. D.

Of course—I remember it very well and my visit to it twenty years ago, going up the beautiful Hudson from New York—that was when I got the photograph! With this hint, I looked in my file and found a little book all about it, with diagram of the remarkable room. Lossing's Pictorial Field Book of the Revolution (I. 608) has interesting account of it and the still more remarkable story of Lafayette's recognizing a reproduction of the room in Paris. One incident of my visit there is that the friend who met me

at the boat took me away to Fishkill to the centennial celebration of the disbandment of Washington's army in 1783, and the venerable looking president of the meeting was Benson J. Lossing himself. How easy it is to know things when some one tells you! Somehow I associated the photograph with Washington's headquarters at Morristown, N. J., which I visited a few years later. But a young lady just now visiting at Corner headquarters says the Morristown house is far more interesting and has Washington's original commission as Commander-in-chief of the American Army!

As to the anonymous children in July 11, I thought that I had them located all right near Boston, when another letter came, giving another set of children altogether. Now I must wait for more decisive evidence—perhaps till I can see them personally, although it would take about a whole year to visit the home of the last pair and bring back report to you!

N. B. Your vacation prize letters all in, Cornerers?

For the Old Folks

QUOTATION FROM LOWELL

It was asked for Aug. 15; a college professor from the shadow of the Rockies, well known in New England, answers:

I honor the man who is willing to sink
Half his present repute for the freedom to think.

may be found in Lowell's Fable for Critics, in the description of James Fenimore Cooper. Lowell himself quoted the words in his address given in New York shortly after his return from serving as minister to England—the address which made such a stir at the time on "The Independent in Politics."

East Northfield, Mass.

E. S. P.

See Household Edition, page 137.

PLYMOUTH ROCK

A recent visit to Plymouth brought up the question whether Plymouth Rock stood where it did in 1620. I have not been able to find any account of its having been moved. Greatly oblige a "Congregationalist" family by answering at your convenience.

Lowell, Mass.

M.

Yes, the Rock is right there where it was in 1620, although geological historians affirm that it was not always there, but drifted down in the glacial period from some northern region, ready to receive the Pilgrims' feet when they landed in their New World. But a part of it has been away, a part of the time. In 1774 the patriotic Whigs tried to carry it to the Town Square, but as it split, only a part was taken. That remained in the Square until July 4, 1834, when it was removed to the enclosure in front of the Pilgrim Hall. In 1880 that was returned to its proper place and cemented to the rock which had not been moved.

The identity of the Rock as the actual landing place is sufficiently proved by the authentic incident of Elder Thomas Faunce, born in 1647, who in 1741, when ninety-four years old, pointed out the old rock, saying that he had learned it from his father—as he might indeed have done from Governor Bradford, Captain Standish or John Alden.

Mr. Martin

The Literature of the Day

American College Life, Seen From Within*

From boyhood to ripe age, Timothy Dwight has been a part of Yale. As student, tutor, professor, president, he has seen it expand from a small college to a great university, through a history of almost threescore years. For much of that time he has been a guiding and leading spirit in its development. Few men have loved an institution so much as he has loved Yale, and none have been more honored and beloved by its students, alumni and teachers. Among the worthy services he has rendered to it, this volume ranks high and will remain of permanent value. We do not know of any one so well qualified as he, through a lifetime of intimate acquaintance with the institution and of close fellowship with two generations of its alumni and instructors, to interpret the Yale spirit.

This volume is an autobiography, without any intrusion of self-consciousness. Yet the personal element appears quite subordinate to the larger life of the institution. It is a characterization of the men who made the Yale of the last century, by one whose wise estimate is suffused by affectionate remembrance. It is also a record of the experience of all Yale students of the older time, than which none was richer or more fruitful than that of the author. Dr. Dwight's rare sense of humor saves these pages from tediousness, even to those who have not been so fortunate as to have shared the Yale life, while they possess the charm of conversation with one thoroughly identified with its spirit, who has a statesman's view of the influence of the higher education on American life.

Few of the questions asked either by the boy who is beginning to be interested in going to college, or by his parents, or by those competent to discuss its history and its mission are left out of the discussion. It is hard to resist the temptation to quote from these pages. For example, we have nowhere seen a more discriminating and sympathetic treatment of the nature and the value of college secret societies than Dr. Dwight gives from his own experience with them.

The ideal teacher is finely presented in these sketches of Yale instructors—the conscientious, high-minded purpose to bring out the best in his pupils, and the steadfast devotion of his life to giving the fruits of his studies for the use of all students. This book will be appreciated by every one who aims to be educated for high service. Its one serious lack, that of an index, we hope will be supplied in a future edition. Its illustrations, both of men and buildings, stir precious memories and delight our eyes.

RELIGION

Miracles and Supernatural Religion, by Jas. Morris Whiton, Ph. D. pp. 144. Macmillan Co. 75 cents net.

Dr. Whiton might have taken for his text in this consideration of miracles a saying of Bishop Butler in the Analogy: "Persons' notion of what is natural will be enlarged in proportion to their greater knowledge of the works of God and the dispensations of his providence. Nor is there any absurdity in supposing that there may be beings in the universe whose capacities and knowledge and views may be so extensive as that the whole Christian dispensation may to them appear natural, i. e., analogous or conformable to God's dealings with other parts of his creation; as visible as the known course of things appears to us." But there is a tone of impatience in this book which seems to show that the author is restive under the attacks of critics from the side of science and desires to hurry unduly the process which can show us such a comprehensive and unifying view. We cannot think that his most positive chapter, which accounts for the work of Christ in raising the dead by asserting that these were cases of catalepsy, and not death, is helpful. But his definition of miracle as "the natural product of an extraordinary endowment of life" is interesting. The thought of the book, founded on the immanence of God and a too deep reverence for modern scientific philosophy, is clearly and vigorously, though not always winningly, expressed.

* **Memories of Yale Life and Men**, by Timothy Dwight, D. D., LL. D. pp. 500. Dodd, Mead & Co. \$2.50 net.

Teachings of the Lord Jesus, by W. S. Bean, D. D. pp. 105. Westminster Press. 40 cents net.

Professor Bean turns away from the controverted points of New Testament study to set forth in a simple and interesting way the results of his own studies of the teaching of our Lord. The order is natural, Christ's teachings concerning God, man, himself, the Holy Spirit, salvation, the kingdom of God and the citizens of the kingdom. He has made a readable and suggestive summary on a great subject.

New Testament Apocryphal Writings, edited by James Orr, D. D. pp. 137. J. B. Lippincott Co.

A welcome companion—or contrast—to the volumes of the Temple Bible. The interesting critical and historical introduction is by Prof. James Orr.

Life Lessons, by J. F. Thompson. pp. 126. Universalist Pub. House, Boston. 75 cents net. Comments on life, most of them originally contributed to the *Universalist Monthly* and other religious journals. They range over a wide field and contain food for thought often expressed in a suggestive fashion.

The True Estimate of Life and How to Live, by G. Campbell Morgan. pp. 240. F. H. Revell Co. 80 cents net.

A healthy, hopeful, searching, personal gospel is preached in stirring language in the successive chapters. They touch the heart, the conscience and the will as few printed sermons do and reveal Mr. Morgan's exceptional power as a lucid and graphic expositor of Christian truth. There is more out of his own experience as helper and guide of individuals than in some of his earlier books. The urgency and directness of his appeal show how eager he is to connect truth with life. It is a capital book to put in the hands of any one anxious to be enlightened on its central theme.

Historical and Linguistic Studies in Literature Related to the New Testament, Vol. I., Part I. The Virgin Birth, by Allan Hoben, Ph. D. pp. 87. Paper. University of Chicago Press.

Have We the Likeness of Christ, by Franklin Johnson. pp. 23 (paper); **Practical Theology**, by Gerald Birney Smith. pp. 21 (paper); **The Elements of Chrysostom's Power as a Preacher**, by Galusha Anderson. pp. 16 (paper). University of Chicago Press. 50, 25 and 25 cents net.

Decennial publications of the University of Chicago.

A Great Revival, the story of Dr. R. A. Torrey and Charles Alexander. pp. 87 (paper). Fleming H. Revell Co. 50 cents net.

Religious Training of Children, by Mrs. Joel Swartz. pp. 31. Amer. S. S. Union, Phila. 15 cents.

"Shall I Unite With the Church?" by Rev. Wm. Bryant. pp. 26 (paper). Westminster Press. Philadelphia. 5 cents net.

Choosing: Eternal Life; The Holy Spirit in the Old Testament Scriptures, by Wm. C. Scofield. pp. 15, 23, 46 (paper). F. H. Revell Co. Each 10 cents.

The Biblical Doctrine of Holiness, by Geo. L. Robinson, Ph. D. pp. 38 (paper). Winona Pub. Co. Chicago. 25 cents net.

The Book of Common Prayer Our Common Heritage, by George B. Spalding, D. D., LL. D. pp. 8 (paper). Published by the author at Syracuse, N. Y.

The Christian Science Delusion, in Dixon's Sermons, for July. pp. 52 (paper). Wm. H. Smith. 10 cents.

ECONOMICS

State Experiments in Australia and New Zealand, by William Pember Reeves. 2 vols. pp. 391, 366. E. P. Dutton & Co. \$7.50 net.

Australasia is an experiment station for modern democracy in its efforts to socialize industry and humanize politics by means of legislation and institutions which grow out of Anglo-Saxon representative government. Socialistic as the outcome often is, it is the decree of men using the forms of individualistic democracy to ascertain the public will. A book like this, written by one long resident in Australasia and honored as a public official, who has a sense of perspective and the judicial temper, is opportune. As a practiced statesman and a veteran, Mr. Reeves has credited the right men with proved results and shown why success has come in a new country free from Old World precedents. Advocates of woman's suffrage, old age pensions, compulsory arbitration, diffused ownership of land, local option, control of the drink traffic and like reforms will find more in the book to enhearten than to discourage them. Those who believe in popular rather than corporation control of important functions of modern life will see that with State ownership the Australian public is free from curses which afflict us through our excessive regard for proprietary rights and individual control. Mr. Reeves does not deny that considerable money has been misspent or that borrowing has been carried too far, but he denies that bankruptcy or industrial collapse are impending.

Another View of Industrialism, by Wm. M. Bowach. pp. 403. E. P. Dutton & Co. 2.00 net. Mr. Bowach thinks that the ordinary treatise on economics "bears an air of unreality. It is not the economics of actual-life. The expositions are those of doctrinaires. Trivialities and subtleties occupy too many of their pages." Unfortunately this book cannot escape a measure of the same criticism. Its purpose is to dignify industry and show the dependence upon industry of all art, science, culture and civilization. The discussion keeps in close touch with life and is full of illustrations from actual conditions, but it contains a great amount of rambling talk, unimportant material, conjectures, even "trivialities" and is further hampered by poor style, the use of unusual words and awkward sentences.

An Examination of Society, by Louis Wallis. pp. 325. Argus Press. \$1.75 net.

So large a part of this book is based on Biblical and ecclesiastical history that it might almost be called an economic interpretation of church history. The author's critical position is that of the extreme rationalistic school. His message is that in the Oriental, classic and Western civilizations there has resulted a social cleavage into two principal classes, upper and lower, and that the decline and fall of civilization has been due to the abuse of this social cleavage. His ethical attitude may be judged by the statement that "the decline of Rome was the cause not the effect of evil conduct" and that "to advocate 'righteousness' as a primary factor of human development is like advising a man to lift himself by his boot straps." The remedy proposed for all evils, economic and moral, is apparently—though this does not appear until the end of the book—the single tax in modified form.

The Rise and Progress of the Standard Oil Company, by Gilbert Holland Montague. pp. 143. Harper & Bros. \$1.00 net.

A brief review of one of the worst instances of industrial warfare ever witnessed in this country, a warfare which counted its thousands of unfortunate victims. Little of this, however, is indicated in Mr. Montague's narrative. Admiration for the achievement of the victors is the predominant note. The author hints not at all of charters violated and state laws transgressed, nor does he describe methods employed to throttle competition and gain

sole possession of markets. He who reads this account alone will know but little of that terrible conflict out of which the Standard Oil Company emerged victorious. The book is a reprint of two papers which the author prepared when Ricardo scholar in Harvard University.

The Trusts, by Hon. Wm. M. Collier. pp. 338 (paper). Baker & Taylor Co. 50 cents.

A new edition of a well-known study of trade relations by the assistant to the Attorney General, whose special work it is to act in the enforcement of the United States anti-trust laws.

Liberty and Labor, by Wm. Rader. pp. 29 (paper). "The New Book Store," San Francisco.

Economics and Politics in Maryland, 1720-1750, and the Public Services of Daniel Dulany the Elder, by St. George L. Siomssat, Ph. D. pp. 84 (paper); **The History of Japanese Paper Currency, 1868-1890**, by Masayoshi Takaki, S. B. pp. 60 (paper). Johns Hopkins Press. Each 25 cents.

BOYS AND GIRLS

The Little Colonel at Boarding School, by Annie Fellows Johnston. pp. 306. L. C. Page & Co. \$1.20 net.

The Little Colonel loses nothing in interest as she grows older. Her experiences at boarding school are made human as well as readable. For its wholesome good sense and pleasant entertainment we cordially recommend this number of the series to girls and the mothers of girls.

The Mutineers, by Eustace L. Williams. pp. 291. Lothrop Pub. Co. \$1.00 net.

Boys will like this book better than their elders, who would prefer a story of school in which the intellectual life among two hundred boys plays more figure. In this, however, we fear that the story is in some degree up to date. Baseball is the author's enthusiasm. The rank favoritism in the assignment of parts and places stirs a group to rebellion. They organize a rival nine and win a victory which turns the tide of school feeling back to more honest and manly ways. The story is readable and exciting but the tone of its athletics is too professional.

Defending the Bank, by Edward S. van Zile. pp. 313. Lothrop Pub. Co. \$1.00 net.

A detective story, in which the amateur Sherlock Holmeses are two boys and a girl. The scene is drawn from Troy, N. Y., with a good deal of local color. The story shows a good deal of invention and the interest is well sustained.

Ethel in Fairyland, by Edith R. Bolster. pp. 142. Lothrop Pub. Co. \$1.00 net.

The moral is written rather too plainly upon these stories. They are the sort of invention which passes readily when told by word of mouth to little children but are rather slight for print. The illustrations are clever.

Ahead of the Army, by W. O. Stoddard. pp. 302. Lothrop Publishing Co. \$1.15.

Mingles fiction and history for boys in Mr. Stoddard's clever and readable style. His boy hero happens into Vera Cruz just before General Scott's invasion and remains in the city during the siege. We meet as subaltern officers of the American army such men as Grant, Lee and McClellan; and there are intelligent and interesting glimpses of Mexican life and manners in city and country. Boys will enjoy the book and learn something from it.

On Special Assignment, by S. T. Clover. pp. 307. Lothrop Publishing Co. \$1.00 net.

The hero of this story is a young man of the adventurous type who secures unusual assignments as a newspaper reporter. He has various experiences with the Indians in their wild snake dances, and with the cattle thieves and committees of public order in the Rocky Mountain region. The author's aim is sensational rather than the artistic study of life or character. He has, however, made a readable book.

A Partnership in Magic, by Charles Battell Loomis. pp. 270. Lothrop Pub. Co. \$1.00 net. Pure farce of the lightest kind and not remarkably amusing. A boy discovers in himself the power of picking ripe oranges from wintry trees. He carries the gift to New York where his wild adventures hardly fit in with the commonplace life of that rather prosaic city.

EDUCATION

Agriculture for Beginners, by C. W. Burkett, F. L. Stevens and D. H. Hill. pp. 267. Ginn & Co.

The authors of this handbook are professors in the North Carolina College of Agriculture and Mechanic Arts. They believe that the science of agriculture may be taught as readily as any other and have shown the way in this admirably written and illustrated textbook. In the hands of a good teacher it should be full of interest to either city or country children.

Hero Stories from American History, by A. F. Blaisdell and F. K. Ball. pp. 259. Ginn & Co. 50 cents.

Fourteen notable and dramatic events centering about heroic personalities in the first fifty years of our nation's life told with graphic detail and in a lively manner. The book is excellently adapted for supplementary reading in connection with history courses. It is also worth buying for the home.

American Government, by Robt. Lewis Ashley. pp. 356. Macmillan Co. \$1.00 net.

Intended for secondary schools, with a view to giving information and preparing the mind for an intelligent consideration of political questions and of the duties of a citizen. The book works from the town or other local government out to its full consideration of national affairs. It is sufficiently full and well illustrated.

The Jones Readers, by L. H. Jones, 5 vols. First to Fifth Grades. Ginn & Co.

Progressive from the first exercises of the child, for whom the attraction of bright colored pictures is provided, to the study of selections from the best literature. The material is chosen with a view to keeping the interest of the scholar alive and the notes are just sufficient to elucidate the difficulties. An admirable and comprehensive series.

El Haz de Lensa, by D. Gaspar Núñez de Arce, edited, etc., by Rudolph Schwill. pp. 163. D. C. Heath & Co.

One of the most remarkable of modern Spanish plays admirably introduced and annotated by Professor Schwill of Yale for American students.

MISCELLANEOUS

Memoirs of the Life of the Late John Mytton, Esq., by Nimrod. pp. 206. D. Appleton & Co.

From the edition of 1837 with numerous sporting plates in colors. The hero was an Englishman of family, who ran through a great property in a few years of madcap adventure of an unedifying sort.

Natick Dictionary, Bureau of American Ethnology, Bulletin 25, by James Hammond Trumbull. pp. 347. Smithsonian Institute.

A dictionary of the Algonquin dialect spoken by the Indians of Natick (Mass.), into which John Eliot translated his famous Bible. Dr. Trumbull spent many years upon the work, and it was put into the hands of the Bureau of American Ethnology by his widow. The book has an introduction by Edward Everett Hale. In connection with Eliot's Bible it is of the highest value in the study of the largest group of American Indian tongues, and has a high historical interest for students of New England history.

Bachelor Bigotries, compiled by an Old Maid, approved by a Young Bachelor, illustrated by an ex-Bachelor and published by a Young Married Man. Paul Elder & Co., San Francisco. \$1.00 net.

An amusing and amusingly illustrated collection of libelous utterances, sincere and bantering, from literature, ancient and modern, regarding women, arranged for every day in a year. The title and the apologetic comment on the title-page prove that the book is not cynical, but merely meant to provoke discussion.

The Place of Values, by Rev. G. R. Montgomery, Ph. D. pp. 62 (paper). G. R. Montgomery, Bridgeport, Ct. 25 cents.

An essay in epistemological analysis.

The Constitutional Ethics of Secession, and "War is Hell," two speeches by Chas. Francis Adams. pp. 41 (paper). Houghton, Mifflin & Co. 25 cents.

The Endowment of the Seminary and Especially Its Retention in Auburn in 1873, by Rev. Sam'l W. Boardman, D. D., LL. D. pp. 18 (paper). Published by the author at Bloomfield, N. J.

Karma, a Story of Buddhist Ethics, by Paul Carus. pp. 46 (paper). Open Court Pub. Co. 15 cents.

The Daily Portion

THE HANDBOOK BIBLE READINGS

BY ISAAC OGDEN RANKIN

Sept. 13, Sunday. *The Working of Faith.*—Acts 3: 11-26.

The "Prince of Life"—the margin has "Author," which brings the most startling of paradoxes into the sentence; ye "killed the Author of life." The apostles were witnesses of the resurrection, but so are we in walking with the risen and living Lord. The Christ of history may be questioned or denied, but the Christ of experience and conduct is undeniable. Note that God's blessing is in turning men from their iniquities.

Sept. 14. *The Only Name.*—Acts 4: 1-12.

Names in the Hebrew thought were usually significant. The name expressed the man. Peter as the mouthpiece of the apostles makes the same exclusive claim which Jesus had insisted on. In none other is salvation. The Romans would have given Christ a place in their house of gods. The Mohammedans give him a place above Moses and just beneath Mohammed. But it is only as Son of God and author of life for men in an exclusive sense that his life and work become intelligible. In denying him his throne we gain nothing and bring all to confusion.

Sept. 15. *God, rather than Men.*—Acts 4: 13-22.

Instead of getting rid of Jesus the rulers had multiplied him. The disciples might teach, if they did not teach in his name. They might heal, if they did not give him the glory. They might witness of themselves, but not of his resurrection. What the powers of the world want us not to do, gives a good hint of our duty and opportunity.

Sept. 16. *Peter and Ananias.*—Acts 5: 1-11.

The sin of Ananias was like the sin of Judas, he tried to carry covetousness into the kingdom. The swift punishment is an index of his real character and of the need that this sort of inreeping worldliness should be checked at the start. The experiment of communism must be tried, but fairly. Its failure left the Church free to live in the social life of all times for which it was to be the saving salt. Compare Matt. 5: 13.

Sept. 17. *Witnesses with the Holy Spirit.*—Acts 5: 17-32.

Here is the spirit of the Christian boldness which has made beginnings in all mission fields. We are witnesses—but with the Holy Spirit. The apostles already experienced the fulfillment of Christ's promise, "Lo, I am with you always." He who has this confidence can do work and leave results to God.

Sept. 18. *The Two Simons.*—Acts 8: 4-24.

Jesus after his "resurrection had himself expressly included Samaria in the field of the first witness [Acts 1: 8]. But as Philip was not an apostle and the feeling between Jews and Samaritans was bitter, it would be best for the apostles to give their personal approbation and supervision to the Samaritan church. Simon explained the power of Philip after his own theory. Here was a spirit greater than he knew. But perhaps his agents might be bribed. He was soon out of the church and long a power for evil in the world.

Sept. 19. *Peter's Vision.*—Acts 10: 1-20.

The unity of the church demanded that the reception of the Gentiles should not begin with the apostle to the Gentiles, Peter's mind, originally of the extreme Jewish separatist type, had been a little prepared by the experience in Samaria. Yet even from the hated Samaritans to the despised Gentiles was a long step—how long the surviving prejudice of the orthodox Jews is a living witness.

I've put my foot in it so often I'm sometimes afraid I must really be a centipeace.—Brander Matthews.

Self Life and Christ Life*

By Rev. A. E. Dunning

The student of the first epistle of Peter might easily imagine that the apostle wrote it with his Bible open before him at the book of the prophet Samuel. The life against which Peter warned the Jews scattered throughout Asia Minor who had become disciples of Christ and whom he therefore calls "elect" was illustrated in those chapters, and had been carried to its logical results by the Gentiles among whom they were living. Eli's sons, Nabal and Saul and others had wrecked their own lives and had ruined their followers by indulging the lusts of the flesh, and David's career had in a measure shown the nobler life which his greater son had manifested. Taking the part chosen for this lesson, 4: 1-11, the apostle briefly sets forth:

1. *The self life* [3-6]. It was simply yielding to unrestrained desires. Not all men go to the excesses which the apostle describes, but all who follow their natural inclinations go in the same direction. And the society in which the elect were living, then as now, bore abundant testimony to whither that direction pointed. On every hand were "lasciviousness, lusts, wine bibbing, reveling, carousings and abominable idolatries." The streets of the cities of that day probably revealed no worse scenes than some of those in our own lands. The modern saloon and brothel had their counterparts in Pontus, Galatia and other Asian provinces. Most openly repulsive in the poorer quarters, they were not worse there than in the haunts of the rich. Those who lived to please themselves lived selfishly and many of them grossly. The beast in man came uppermost. Conscience was dead in them and they could not understand why others should not "run with them into the same excess of riot." Some mean motive, they thought, must restrain them. Those who lived for themselves spoke evil of those who did not share their pleasures. They were not "good fellows."

Thus the strife went on between those who approved of drinking and carousing and those who sought to stop it. Thus it goes on today. Thus it had gone on when the gospel of the Old Testament had been preached to past generations, to those [v. 6] who were judged according to men in the flesh that they might "live according to God in the spirit." Some had heard the appeal, imperfect though it was. But the persuasion against living the base life was far stronger as Peter urged it and as it is pressed on us today.

2. *The reason for abandoning the self life* [vs. 1, 2]. A new ideal life, far beyond what David realized is before us. The Son of David has shown what man can be. He has completely conquered the temptations which his disciples find so strong. They honored and adored him, therefore they should live among men as he had lived. "Forasmuch then as Christ suffered in the flesh, arm ye yourselves with the same mind." "Sanctify in your hearts Christ as Lord." This is the sufficient appeal to the Christian to keep himself free from the self life, both from

its coarse vices and its refined selfishness. "Your manner of life in Christ," the apostle said, will put to shame those who revile you.

3. *The traits of the Christ life* [vs. 7-11]. The apostle did not waste words in general exhortations. He told Christians just what to do to promote the Christian life among themselves and their brethren. The same instructions come to us as though directly from God. We must cultivate:

(a) A sound and sober mind. This we do by keeping company with Christ in our thoughts and keeping away from evil resorts. This letter of Peter consists largely in repetition of the same exhortation. Read the whole of it and mark such passages as 1: 13-16; 2: 1-5, 11, 12; 3: 14-17; 4: 1-5; 5: 8-10.

(b) Love to one another [v. 8]. This is the supreme duty. It will put out of sight the sins, which have been repented of, of those who love, and the sins of those who are loved. Christian love creates an atmosphere to which sin is foreign and where it cannot flourish. Love others into goodness, into Christlikeness, by rejoicing in everything in them that is Christlike.

(c) Hospitality [v. 9]. Welcome the brethren into your homes. Share with them generously what you have, without complaining because of the labor and care involved. Christian hospitality is a missionary power that is far too much neglected.

(d) Using one's gifts for others as a child of God [vs. 10, 11]. Cultivate the gift of speaking in companies of believers, and in private conversation. Entertain your friends without boring them. Tell good stories if you can. Give counsel where it is needed when you are able to give it, and let it be seen that God is speaking through you because Christ lives in you. Minister to others as you have opportunity, when they are in trouble, or sick or tired or perplexed or poor or in any need. And so minister that they will see that your bounty, whether it be sympathy, or work, or money or anything else, is "as of the strength which God supplieth."

Show that by living with Christ and knowing God through him you have an unending source of love, confidence in the future, courage and good will. To manifest to others that what they value in you is what God supplies is to be a missionary of Christ, wherever you are.

4. *The motive of the Christian life* [v. 11]. It is to lead men to know Christ as he is, the highest ideal man, the manifestation of God among men, and so to glorify God in all things that they love and admire and aspire to. This is to fulfill the highest ambition. It is to be one with him "whose is the glory, and the dominion forever and ever."

The Church Prayer Meeting

Topic, Sept. 13-19. The Man with One Talent. Matt. 25: 14-30.

Are there one-talented men in this church? Are they at work? If not, why not? Christ's warning to one-talented men. A place for everybody.

[For prayer meeting editorial see page 357.]

For Endeavorers

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, Sept. 20-26. Why and How We Should Bear Witness for Christ. Acts 5: 27-32.

Gratitude, loyalty, obedience to his commands, the need of the world—these are some of the reasons why we should bear witness for Christ; but in addition and quite as powerful as a motive is the realization on our part that we have something worth while to pass on to others. That is the secret of all successful approach to others. How does the book agent sell his goods? How does the life insurance man accomplish his end? How does the believer in some new ism propagate it, making all due allowances for what are called "the tricks of the trade?" He who first of all believes heartily in the thing which he advocates is the man to send out into the world to gain converts.

We have a tremendously good thing in our Christianity; it cannot be discounted; it is not to be apologized for. It means more abundant life here. It guarantees for us the hereafter. No better way than Jesus' way has disclosed itself in nineteen centuries; no more feasible solution for our social and industrial problems has appeared than the rule of behavior which Jesus laid down; no richer, deeper satisfactions come than those which arise from fellowship with Christ in thought and work. That is the way the early disciples felt about their faith. It had made the world over for them; it had unlocked the door of inexhaustible riches. That is why they went so bravely and eagerly over land and sea proclaiming the good news.

We need, of course, to exercise common sense as respects our testimony. Not much is gained by standing up in an electric car and shouting out, "I believe in Jesus Christ." It may be wise to buttonhole a stranger now and then, but in the long run, the witness of the lips counts when it is backed by the testimony of the life and your influence counts most with those who know you best and who see how you translate your professed faith in Jesus into "deeds of week-day holiness."

Our passage shows that Christian testimony must often be given in the teeth of opposition. It may be a brave thing to stand up in prayer meeting in the midst of friends of Jesus and speak your word, but it is far braver to go into a group of working men hostile to Christianity, or to live in a home most of whose members are irreligious, and there stand up for Jesus Christ in the right way and all the time. Have we done any of this kind of witnessing the past year? The apostles had a great deal of it to do and because they did it so unflinchingly, the faith has come down to us with the marks of their heroism upon it.

Another call for testimony comes from those places in which Christ is little known. When Bishop Tucker, that noble missionary in Uganda, applied for a position from the Church Missionary Society, he told the officials that he wanted to go where men were most lost. The willingness to go where the need was great took him to Africa; it takes other men to Arizona or Montana, and still the number of workers in these distant fields is all too small. However, Christ may be almost as little known at a home on the next street to you here in privileged New England. Take this principle of witness-bearing in the midst of opposition and ignorance and indifference and work it out in its application to your own Christian service. The real joy of testifying comes not after we have made a fine speech in prayer meeting, but after at some cost to ourselves we have told those who do not care an iota for Jesus Christ, about his love for and interest in them.

* International Sunday School Lesson for Sept. 20. Abstinence from Evil. Temperance Lesson. Text, 1 Peter 4: 1-11.

The Pottawattamie Point Assembly

A Significant and Profitable Assemblage of Congregationalists Out in the Open

By REV. J. H. CHANDLER.

As Pottawattamie Point does not appear upon maps accessible to the general reader, I would say that it is a slight projection upon the western shore of Lake Michigan at the mouth of Gallien Creek and about seventy miles from Chicago. Viewed from the lake-ward side it is a sand bar; from inland, a sand dune on which a few trees and vines are making a brave attempt to get strong enough to withstand winds and drought on the scanty dirt afforded by the desert-like soil in which they have somehow become rooted.

Near by to the southward is a deserted wharf of New Buffalo, once a town of great expectations but whose glory departed when, some forty years ago, the Michigan Central Railroad ceased to make it its western terminal in favor of its then rival Chicago. Stretching northward for miles is a magnificent beach on which the prevailing west winds keep the breakers almost continually rolling. This water front with the varying beauty of its outlook on the great inland sea and the majesty of the might of its rolling waters is the attraction of the location.

With few exceptions the members of the assembly, some two hundred all in all, and representing sixteen states, lived in tents and the assembly hall was a modern tabernacle imported from Chicago. Many came unprepared for so close contact with nature, and there was some difficulty in getting settled; but on the whole the visitors got along with less grumbling than one usually hears in the cottages and boarding houses of a fully equipped assembly ground, and especially those who pitched their tents near the beach were enthusiastic in expressions of delight with their manner of life.

The beach was the natural place of rendezvous in the free periods of the afternoon and one service, that at the vesper hour, was held there when the conditions of the weather permitted. These vesper services were much like those held on Round Top at Northfield, except that in the presence of the stronger aspects of nature, in the voice of many waters and the great expanse of the sky, the influence of the message from the works of God was more distinctly dominant. The occasional force of the west winds and the accompanying thunder of the surf upon the beach explains the placing of the assembly headquarters and most of the private tents behind the shelter of the dunes amid the orchards and vineyards of a typical Michigan fruit farm.

The hospitality of the farm was generously given to the assembly by Mr. E. K. Warren of Three Oaks, Mich., widely known through his connection with large Sunday School interests and at present the head of the committee on transportation to the coming Sunday School convention at Jerusalem. It should also be said that the assembly was not only indebted to him for the grounds and general equipment, but for the larger part of the expense for the program—all in all a very substantial gift to theological education for the present year.

That it was an investment abundantly worth while is the enthusiastic belief of all who availed themselves of its benefits. The plan of the assembly was sagaciously framed by those who had unusual insight into the needs of the Church and the ministry of today and how to meet them. The project originated with Rev. Harry S. Wannamaker of Elyria, O., the secretary of the assembly. The labor of administration has fallen largely upon him, and he is a brother to be "esteemed very highly for his works' sake."

The one idea of the assembly is inductive Bible study. Everything else done in such gatherings, if it found a place here at all, was

subordinated to this form of return to the Scriptures. The daily program was an hour and a half of book study under President King of Oberlin College, followed by a similar period under Dean Bosworth of the same institution. There was a good deal of private work along the same lines in the supposedly free hours of the afternoon with general lectures in the evening.

With all due respect to the evening speakers, who were all men of large reputation and acknowledged leadership in the denomination, as a matter of fact, no message awakened much enthusiasm except it were somewhat along the same line. Even the burning question of the union of two other denominations with our own, discussed by Dr. Dunning of Boston, and emphasized by the presence and address of Bishop Kephart of the United Brethren in Christ, failed to arouse the enthusiasm of the assembly in any such degree as Dr. Dunning's second lecture on Christ as a Teacher.

This is deeply significant. We are in the current of a new return to the Scriptures themselves. The past two decades in the seminaries have been a period of experiment as to how to do it and the collecting of a mass of new material. The assets hitherto in most quarters have not been great, probably because the teachers of teachers have not mastered the art of presenting their new material.

President King and Dean Bosworth deserve their place as the first teachers in the assembly gathered for the work carried on because they are among the first to have mastered the art of teaching the Bible to preachers in the way which can be carried without essential change into the average congregation. They themselves have learned how faster than others, perhaps, because their main work has been with collegians rather than with divinity students. What President King gives to veteran ministers is what essentially he has been working out for the young people in his training classes for the past twenty years. The Old Testament study was given by Dean Sanders of Yale University on the closing days of the assembly. It is true of him as of the Oberlin professors, that his method has been worked out almost entirely in connection with the college department of Yale.

The assembly adopted, Aug. 25, a constitution, and in becoming a permanent organization elected as officers for the ensuing year Dr. A. M. Brodie of Hinsdale, Ill., as president; Dr. H. C. Herring of Omaha, Neb., as vice-president; and Rev. H. S. Wannamaker of Elyria, O., as secretary and treasurer, with a representative board of managers and counselors—which I will not give however, as it was left partially incomplete to allow some representatives from the denominations seeking alliance with us. The assembly hopes to justify the name, Congregational National Summer Assembly, and to do this must find its permanent location somewhere in the Interior states. The kind of work done differentiates it from any other existing organization, and meets a demand just beginning to be generally recognized and not likely to be so well provided for in well-established centers, with the traditions of Winona and Northfield.

The unanimous desire to continue essentially the same program of work is coupled with the determination, so far as possible, to retain the same teachers, adding others as occasion demands, and available men are found without displacing those under whom the institution has come into being.

Except in matters of merest detail the assembly was conspicuously "of one heart and one mind." The divisions occasioned by in-

cipient investigation of the Bible by the new methods seem to disappear with larger knowledge, and this is doubtless a sign that we are approaching a time of more positive faith, together with a more general theological agreement.

It would be interesting to note the drift of things brought out in the pastors' conferences, such as a pronounced sentiment in favor of some liturgical enrichment in worship; a modification of the Christian Endeavor pledge; a return from literary to expository preaching; but space forbids amplification except in the case of the one question which outside of the Bible study awakened deepest interest—the organic union of the Congregational, the United Brethren in Christ and the Methodist Protestant denominations.

An enthusiastic sentiment was voiced in this resolution:

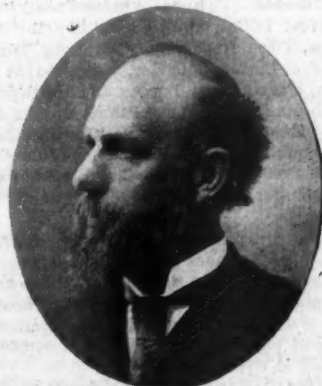
The plan of union now before the three denominations has our unqualified indorsement, and seems to us, if it shall be cordially adopted, to be a step of incalculable significance in its bearing upon the reunion of Christendom. We pledge our earnest prayer and enthusiastic effort in aid of the movement just begun.

Bishop Kephart of the United Brethren preached on the morning of Aug. 23. He made a very favorable impression and was warmly greeted. He said that the sentiment in his body was strongly in favor of union. When asked what would become of his office after the union, he remarked that a study of Congregationalism had led him to the opinion that the United Brethren had worked out just the kind of an elective, advisory form of oversight which the Congregationalists at the present moment needed.

Is it not possible that a distinctly American and democratic expression of the office of bishop related to a group of associated churches has come to the kingdom of Congregationalism for such a time as this?

A New College President

Professor Ellis was chosen president of Tabor College early in July, and comes to this office from twenty years' service as professor of Latin in Olivet College, Mich., of which



PRES. GEORGE N. ELLIS

institution he is an *alumnus*. At Olivet he was for a time, also, field secretary and was able not only to win friends and money for the institution, but secured many students as well. After his graduation he served for two years as principal of the normal department of Talladega College; then founded its preparatory department, of which he was principal three years.

A Neighborly Launch

The Good Work Being Done for Seamen in Boston Harbor

By JOHN COTTON

One of the best ways of seeing the sights of Boston harbor is to take a trip on the launch of the Boston Seaman's Friend Society in care of sky-pilot Fred P. Greenwood and sea captain S. W. Nickerson. In this way one is able to get distinct impressions of the human interest that attaches to all kinds of craft, from a seven-master to a fire boat. Moreover, it is well worth while to exchange a how-do-you-do with fellow-citizens who spend their days and nights on mud scows. These men of the ungainly flat-boats occupy less dignified positions than the officers of ocean liners, but hardly less important, for their work has much to do with making navigation safer. By means of enormous dredging machines, that cost \$10,000 apiece, they are scooping out a channel thirty feet deep at low tide and a thousand feet wide. In this comparison of the steamer and the scow the judicious, especially among pulpit aspirants, will see a parable that need not here be pressed.

The launch, itself named the Seaman's Friend, is kept busy by men and women who are doing good, and that continually, among the sailors of the port. On Sunday afternoons a choir made up of the young people of some Endeavor Society goes here and there in the harbor, by the wharves, near the North End pier, alongside a Cunarder or to the Marine Hospital.

The other day I was with such a company, twenty in all, when our boat rested near the old frigate Constitution and opposite to the steamer Commonwealth of the Dominion Line. The sound of the choir-leader's cornet brought to the ship's side a large number of stewards, deck-hands and detained passengers, and several heads appeared filling the porthole frames. Of all the hymns sung the best liked were, "Let the lower lights be burning" and "Nearer, my God, to thee."

The value of these Sunday singing expeditions is something that no one is able to state in terms, but it is evident that the old hymns sung at the close of the day serve well to re-awaken memory in men whose past has not been entirely without Christian influence.

At intervals during the week the launch is used for distributing good literature and fresh flowers. My fortune brought me on board one day when the boat was to go the rounds of the harbor on this double duty. To a man from the short grass country there was something impressive in the variety of vessels that lay at anchor. There were banana boats from the West Indies, swell yachts like the Kanawha, fresh from victory on Long Island Sound, or the old Defender, resting on its renown, traders from Bergen and Hartlepool, coal boats from Virginia, fishing smacks and tramp ships from anywhere. One merchant vessel professed to hail from Kjöbenhavn; but this only goes to show that foreigners can not spell, for the ship's real home was Copenhagen.

There is further surprise for the mere landsman, when he takes a trip like this, in the most reasonable fact that sailors like to have pet animals. Many barks have dogs on board; dogs of divers sorts, from the silky spaniel to the bull pup, whose style of beauty defies esthetic analysis.

As for the literature that is handed to the sailors, it is of the quality that makes them eager for second packages: *Scribner's, Century, McClure's, Youths' Companion* and others of like grade, and the *Christian Herald* and volumes of the Moody Colportage Library. There are no tracts between the leaves. If well-meaning persons send inferior reading matter to be distributed by the Seamen's Friend, it is safe to say that it is so disposed of that the sailors are not harmed nor their expectations lowered.

Do able-bodied seamen really care to have people bring them gifts of flowers? As the committee from the W. C. T. U., led by Mrs. Samuel Wright Simpson, came to the landing, I heard an irreverent chap on one of the tugs say, "Here's the bouquet sisters," and I wondered if the flowers were more of a joke than a solace. But by the time two ships had been visited I had fully repented of having entertained the cynical suggestion. Sometimes the younger men would make a race, running the length of the deck to make sure of getting one of the limited number of bouquets available for their ship. A smile of childlike pleasure is many removes from the gratitude of a languid politeness. "You can't get any of these outside," said genial Missionary Greenwood as he pitched a big bunch over the high bulwarks; and the "Well, I guess not" that came in reply left no doubt as to the wisdom of making the gift. Said one man, while he looked admiringly at his present, "First flowers I've seen for four months."

When one remembers that for weeks at a



THE SEAMAN'S FRIEND

time the sailor is restricted in his social opportunities, the necessity of wise ministrations in his behalf becomes more apparent. Now the cheery service rendered by means of the launch is only a tithe of what the Seaman's Friend Society, aided by the Woman's Seaman's Friend Society, is doing for these men in the name and spirit of Jesus Christ.

At the society's chapel on Hanover Street there is a homelike welcome for all seamen. Socials, entertainments, suppers are provided to meet legitimate demands of human nature when ashore. Needy men are given relief, intemperate men are persuaded to abstain from the use of liquor, men who have earned money are encouraged to deposit it in the Boston savings banks. A correspondence committee of gentlemen keeps in touch with a good number who have learned to think of the chapel as a home. The society also maintains a bethel at Vineyard Haven on Martha's Vineyard, where Chaplain Madison Edwards is known and beloved as a big brother to everybody.

In all these activities there is the evangelistic undertone, and year by year the workers are made happy in learning that many greatly tempted men are led into communion with God through Christ the Lord. This Congregational society was organized seventy-five years ago in Dr. Lyman Beecher's church on Hanover Street, and it is fully in keeping with the traditions that the present day helpers should not be satisfied with anything less than the spiritual renewal of those among whom they work. Lyman Beecher used to say that "the greatest thing was not theology, not controversy, but saving souls."

Warnings pique curiosity as often as they arouse prudence.—Anthony Hope.

Financing the Local Church

By REV. O. L. KIPLINGER, MICHIGAN CITY, IND.

THE NEED

The Church needs money to carry on her great work. The success of any business enterprise depends, in large measure, upon the investment of funds. The Church is a business enterprise for doing Christian work, and hence is dependent on thought, system and money.

The Church should stand on as sound a financial basis as the best business enterprise in the city. There are enough practical men in the average church to make it so if they would use the same energetic common sense in church affairs that they put into their own enterprises. But generally they are so much absorbed in their own business that they will give neither the time, thought, nor strength to church problems which they require. Therefore the pastor of the average church must lead its business enterprise as well as be its spiritual teacher and guide. On this point doctors disagree. Some say, Let the minister be free from the business affairs of the church. Others say, Let him lead in all things. I have tried both prescriptions and would say that, at least through the church's formative period, the pastor should lead the executive side of church work. The best man in the church does not know the pulse of the people as the pastor does, and he can render much assistance by participating in all business meetings of the board of trustees and of the congregation.

Churches may need a word of warning. Do not compel the pastor to act as though money is all he is after. Do not make him feel that all responsibility rests on him, but let him share it.

It is the duty of every church to inaugurate a system of finance which shall stand and grow firm in the community. Without this, its local life will not be vigorous and its benevolent and charitable work will fail.

These suggestions, born out of experience, have been found practical and useful:

HOW TO GO ABOUT IT

The current expense account should be carefully estimated at the beginning of the year. A carefully itemized estimate of necessary expenses should be presented to the congregation, that every member may know what it costs each week to run the church. Make a full solicitation for the necessary funds.

Keep the men at current expenses. Do not let them shift the responsibility to the women. Persuade the men that it is an honor to serve the church as trustee or treasurer. Select as chairman of the board of trustees a man who has organizing ability. Let him see that others do their share of work for which they are fitted. He should propose plans and insist on their fulfillment.

Make plans that the people can commend. Take them into your confidence. It may not be wise to propose all new undertakings to the public at once. Consider new matters in the meetings of the board of trustees. When they have unanimously agreed to support a certain line of action, bring the matter before the congregation and it will have ready supporters. The final action will be intelligent.

Keep the financial record of the church so open and clean that everybody believes in the church's integrity and business ability. Make full and explicit business statements statelily to the congregation.

Insist on a little help from every one. It is manifestly every Christian's duty to give something, if but a penny. Indifference among Christians is far too prevalent. The church must be brave enough to point kindly but firmly to members who are neglecting a solemn duty with no reasonable excuse and to insist upon its observance. The Church is the only organization that allows the viola-

tion of the money obligation. We do not advocate a money standard of church membership, but we do need more pressure in financial affairs. The delinquency of church members, who could do better if they would, hinders many true and loyal men who would do more for Christianity if church members would do their duty. This idea of a contribution from each member is neither visionary nor impossible. Many are scared lest you will want more than they can spare, so give nothing. When they understand that you intend to ask of them "in reason," many small givers can be found and the aggregate counts.

Let the minister teach not only by precept, but by example. While it is possible that all ministers give liberally, they ought also to give wisely. If the minister's salary averages with the income of his parishioners, he will do well to give them to understand that he will bear his share of the church's financial burdens. In time this has an effective influence. When an offering is to be taken, such a pastor can present the work strongly and then quietly remark: "It is our custom to set aside—dollars for this cause. We hope every member will earnestly think of the value of this work and conscientiously set aside the offering he feels he should make." This will often result in increased contributions.

Make the church felt. Make it worth something. Compel respect for it. Let the minister be a man among men, asking no favors because of his profession. Let the church manifest not merely zeal for kingdom extension, but business wisdom and integrity. Make the church so effective that no self-respecting community will allow it to suffer. Preach occasionally on the value of the church in its relation to the community. Ask without hesitation that men shall contribute to the one institution that is laying broad and deep the foundation of all moral and material prosperity. You may not see the immediate fruit, but the time will come when men will naturally turn to your church because of what it is to the community life. Do something worth doing, then ask men to help you, "for the very work's sake."

SYSTEM

The weekly envelope plan is the best I know for the average church. Envelopes should not be left at random in the pews, but supplied to each individual at least quarterly. Print your itemized statement of expenses on a card. Have a place on it for the amount of the weekly offering. Send out a good solicitor, the best and busiest man on the board of trustees. Have each member of the family make an individual pledge. The children's small contributions are educational. We know of children who will not go to church without their envelope and their money. Get new members to pledge. Give all regular attendants an opportunity. Visit men who respect the work of the church but have no church affiliation. Then secure a good collector. Make out a monthly delinquent list upon which he may work. The principal weakness is in neglect of small accounts. This plan, well worked, will not only yield necessary money but a system of getting the same.

BENEVOLENCES

A similar plan is needed for the benevolences. A regular schedule should be arranged for presenting the work of each society. That is educational. The pastor and deacons, with common sense and good judgment, should recommend an amount to be given by the church to each society. The modern duplicate envelope, one end for church expenses, the other for benevolences, will be found useful. With ordinary foresight and care it is easy to deepen interest in benevolence, and with system in collecting the offerings, no society need be neglected in the average church.

BUILDING ENTERPRISES

The building of a church or parsonage is a

Continued on page 376.

Massachusetts

Consulting State Editors contributing this week: Rev. Messrs. E. N. Hardy, Quincy; A. F. Dunnels, Fitchburg; W. P. Landers, Sutton; R. De W. Mallary, Housatonic

South Shore Breezes

An interesting experiment is being tried at Hough's Neck, Quincy. Here is a seashore resort, with a permanent summer population of several thousand—greatly increased on Sundays, holidays and in periods of excessive heat—about thirty per cent. Protestant, and four miles removed from the nearest church. Most of the cottages are occupied from ten weeks to three months, and about forty families remain throughout the year. About ten years ago a union chapel was built, in which, for most of the time, services have been conducted by Quincy pastors or by clergymen summering at the resort. Owing to ministerial vacations and other reasons there has been increasing difficulty in securing efficient service. Under these conditions there was great danger of the total suspension of the work.

This year a successful effort was made to transfer the care of the work to the Home Missionary Society. Though circumstances prevented the undertaking of the enterprise till midsummer, yet already most gratifying results have been obtained. Rev. George H. Cate, who was engaged to take charge, has proved a wise administrator of the affairs of this difficult parish. The children have been gathered in a Sunday school. A morning preaching service with increasing attendance and deepening interest has been held. The Christian forces of the place and the adherents of various denominations more and more center in and about the chapel. A fund is being raised to paint and repair the edifice. The successful prosecution of this work will serve as a positive protest against Sabbath desecration and other immoralities common to such a resort, while it will be of greatest benefit to the home churches of these summer residents.

The resignation of Rev. A. H. Fuller at Easton Center is worthy of note. For eleven years he has ministered unto this people with untiring devotion and marked efficiency. The fruits of this long and harmonious union of pastor and people are evident. Mr. Fuller has won the respect and love of the churches of the conference as well as the esteem of his own people. The church is well organized and its prospects bright. Pastorates are steadily increasing in length in the churches of the South Shore and there is certainly greater efficiency, more harmony and more marked prosperity.

NORFOLK.

Fitchburg and Vicinity

The usual midsummer separation of churches and pastors has assumed a serious form for the Pepperell church. Rev. J. Brainerd Thrall, its pastor for six years has resigned and entered upon a pastorate in Sioux Falls, S. D. The resolutions of the church testify to six years of happy pastoral relations, specifying the people's pride in the intellectual gifts of their pastor, his tender ministries in afflictions, his initiative and leadership in the incorporation of the church, the goodly number he has led into church fellowship and the fact that regular expenses have been met more promptly and easily than ever before. That the feelings of the people were deeper than words was shown by parting gifts of over \$200. At least four hundred people, many from neighboring towns and cities, gathered at the closing service.

This pastorate seems to confirm the claims of a recent article in *The Congregationalist* that golf may be of advantage to a minister's work, as Mr. Thrall has been an enthusiastic golf player. The town will miss his inspiration in lines of general culture, such as Shakespearean and literary clubs, while the Sunday school and Endeavor forces of this vicinity have sacrificed to the good of South Dakota one of their most active leaders.

New zest was added to the vacation of one of our pastors when the leader of an August prayer meeting sent him word that thirty-four were present, fifteen of them men.

The attractiveness of the Gothic interior of Rollstone Church, Fitchburg, is being enhanced by the introduction of electric lighting of an improved type, redecoration and velvet carpets, the last the gift of a parishioner.

A. F. D.

Massachusetts to New Hampshire

Congregational courtesy between states—especially in New England—is common. The last conspicuous example is the crossing of the line by Rev.

Willis A. Hadley of Southbridge to assume leadership of Second Church, Keene. Mr. Hadley has long been a Bay State minister, going to his last pastorate from North Church, Lynn, in 1897. Previously, after a brief service in Minneapolis, he was installed over the Belleville Church of Newburyport. Southbridge last week expressed its appreciation of the work of both Mr. and Mrs. Hadley in a largely attended reception and a well-filled purse. Keene anticipates the new relation already begun.

W. P. L.

Bits from Berkshire

The distressing problem of moral darkness in rural sections is being attacked. Tent services in White Oaks, near Williamstown, were in progress, Aug. 23-30, and now are to be held Sept. 3-13, in Friedlyville, the southern part of West Stockbridge, thus covering the northern and southern sections of Berkshire on one side of the county. The services in West Stockbridge are under the superintendence of our county minister, Rev. S. P. Cook, a godly, zealous, wise and efficient leader, and he will have the assistance of Secretary Emrich of the Massachusetts Home Missionary Society. The tent used in this strategic campaign was used by Mr. Moody for his first meetings in Northfield. Two services a day will be held, afternoon and evening, and my next letter will state the result of this effort. Imported speakers are to be present and the pastors and churches in West Stockbridge, Interlaken and Housatonic are aiding. It certainly is the crying need of New England that its remote rural sections be redeemed. Berkshire Congregationalists are attacking the problem: it is another thing to solve it. Nine years ago Berkshire Congregational churches undertook the support of a county minister; now they have adopted, on others' initiative, this tent campaign. It still looks to me as though we were only playing with the problem until Christians in country towns feel the responsibility themselves. If we do not magnify the heathen abroad, we surely minify him at home. A real flesh and blood heathen in pants is so much less interesting than a sentimental one in loin cloth! Christians are generous toward foreign missions—and God grant their generosity in this direction may increase—but why forget the heathen next door? The most shameless immorality, profanation of the Sabbath, and gross vacancy of mind and soul are entrenched on these back roads within two or three miles of a church! And meetings can never do the work of house to house visitation!

Rev. W. W. Curtis of West Stockbridge celebrated last month the twentieth anniversary of his pastorate there. Next to the venerable Dr. Rowland, in the twenty-seventh year of his faithful and efficient pastorate in Lee, he has the longest recent ministry in Berkshire. Twenty or twenty-seven years even, seem small compared with earlier pastorates in Berkshire County, but as pastorates run nowadays these are unusual. Mr. Curtis has enjoyed the confidence and esteem of the entire county so long that all rejoiced in the felicitations of his parish on this occasion. His pastorate has been coextensive with a change in the town, and he has ministered faithfully and bravely, despite the fact that West Stockbridge has been growingly left off the line of travel. Seasons of spiritual refreshment have from time to time cheered his ministry; a generation has grown up under the inspiration of his teachings and example; twice he has visited the Old World and returned from these European excursions laden with the spoils of added stores of information and illustration. And if to his zealous labors, earnest spirit and changing methods we add the influence of a companion, for many years president of the Berkshire branch of the Woman's Board of Missions, it will be seen how immeasurable is the good wrought during these twenty years of service. Mr. Curtis has served the West Stockbridge Center Church, a remote station, Sunday afternoons in addition to his regular parish labors, an arduous experience year in and year out.

The council which met Aug. 25, at Pilgrim Memorial Church, Pittsfield, to install Rev. James E. Gregg, its new pastor, was notable in that its program drew upon the faculties of three strong American colleges. President Hopkins of Williams, Dean Sanders of Yale and Professor Ropes of Harvard were among the speakers. The same council dismissed the retiring minister, Rev. Raymond Calkins, who takes up the pastorate of State Street Church, Portland.

R. DE W. M.

Bicentennial at Colchester, Ct.

It seemed like Old Home Week in Colchester, when First Church kept its bicentennial, Aug. 27, and Bacon Academy followed with a celebration on the next day. The observance began with an address of welcome by the pastor, Rev. E. C. Ingalls. The responses by former Colchester "boys" shows the kind of work which the Connecticut country church has been doing for the world. Prof. C. M. Geer of Hartford Seminary represented The School of the Prophets, Charles N. Taintor, president of Riverside Bank, New York, spoke for Sons of the Church in Business. Dr. E. B. Cragin, professor in the College of Physicians and Surgeons, New York, spoke for the Laity in Professions. The historical address by Edward M. Day, now prominent in Hartford business circles, strikingly showed the power of the church in the community.

Among those who have preached in the church are Dr. Henry M. Field for two years, and Rev. F. S. Hatch, now Christian Endeavor secretary in India. The most notable pastorates have been those of Rev. Lucius Curtis (1856-68) the Civil War pastor, and Rev. S. G. Willard (1868-87). Few pastors in Connecticut have been as beloved and have left the impress on the character and career of the generation of today who returned to honor their native town than Samuel G. Willard.

In 1890 C. N. Ransom, a son of this church, was ordained to go to the Zulu Mission of the American Board in South Africa. He sent a gracious letter. At the evening session an organ recital was given by W. C. Hammond of Holyoke, assisted by soloists from Springfield and New Haven. The sermon was by Rev. H. C. Alvord of South Weymouth, Mass., a grandson of Ely H. Gillette of Colchester. The sermon was filled with allusions to the history of the church and its wide influence through those it has sent out.

The following day it was announced that Dr. E. B. Cragin would present his native town with a splendidly equipped library building. The church, though 200 years old, is progressive. In 1874 a vote was passed allowing any one who joined the church to assent to the Apostles' Creed rather than the Articles of Faith adopted in 1836—except, however, that no person could be elected as pastor, deacon or Sunday school superintendent without assenting to the Articles. Steps are now being taken toward abolition of the ecclesiastical society and incorporation of the church.

Bacon Academy, in which many young people of southeastern Connecticut have been trained, celebrated its centennial Aug. 28. The historical address was by Henry N. Dickinson, Professor Geer spoke for Bacon Academy in the Ministry and other specialists for its part in the law and medicine. At the close of his address Dr. E. B. Cragin announced that he would give the town a \$12,000 library building, in memory of his father.

The academy is proud to own as alumni Edward F. Bigelow, nature editor of *St. Nicholas*; Lieutenant Brand, U. S. N.; Dr. Edwin B. Cragin, professor in the College of Physicians and Surgeons, New York city; Rev. C. M. Geer, professor in Hartford Seminary; Rev. E. N. Ransom of Natal Mission; Prof. John T. Swift of the University of Tokyo, Japan; Lyman Trumbull, senator from Illinois and friend of Lincoln; William A. Buckingham, the famous war governor of Connecticut; and Morrison R. Waite, Chief Justice of the United States.

It was announced that an alumni fund of \$10,000 was an assured fact. Though many of the names now on the roll smack of eastern Europe, the academy promises to make them good American citizens.

T. C. R.

Education

The Congregationalists resorting to Bay View, Mich., have formed a Bay View Congregational Circle, with executive committee, of which Rev. William Ewing of Lansing is chairman. The establishment of a Congregational House at Bay View is contemplated. A Congregational Rally was well attended. The movement promises to be very attractive to Congregationalists. United Brethren and Methodist Protestants are invited to participate.

Serious Indigestion Cured by Horsford's Acid Phosphate

It relieves quickly, and then gradually restores the stomach to perfect health. A permanent cure and a most excellent tonic.

The Home Missionary Fund

FOR SENDING THE CONGREGATIONALIST TO FRONTIER WORKERS

Esther R. Holmes, Monson, Mass. \$3.00
Gilbert W. Chapin, Hartford, Ct. 2.00

Marriages

The charge for marriage notices is twenty-five cents.

DALEY-TREADWAY—Rev. C. M. Daley, superintendent of C. S. S. & P. S. work in South Dakota, and Bessie Treadway of Huron.
DUNGAN-GEER—In Eureka, Kan., Aug. 8, Rev. T. Arthur Dungan, pastor at Sutton, Neb., and Elvira E. Geer.

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

PALMER—In Norwich Town, Ct., Sept. 2, Fannie P., wife of Rev. William S. Palmer, D. D.

MRS. W. S. PALMER

The death of Mrs. Palmer, removed from earth a woman of signal unselfishness. Gifted by nature with a bright mind and rare cheerfulness, she adorned the important positions she was called to fill. Her experience as a popular teacher in various New England schools, and chiefly in Cleveland, O., prepared her to exert a strong and helpful personal influence upon young people.

As a pastor's wife, she was much esteemed and beloved, and though nearly thirty years have passed since she left her husband's parish in Wells River, Vt., plans for woman's work in that parish are still formed with reference to what "Mrs. Palmer accomplished while here."

After her husband became pastor of the Second Church in Norwich, Ct., she specially enlisted young ladies in the work of foreign missions—first in a Zenana Band, and later in the still flourishing Thistle-down Circle, of which she was for many years the president. She was also one of the first vice-presidents of the eastern Connecticut branch of the Woman's Board of Foreign Missions, where in many ways she rendered valuable service.

Perhaps in no respect did she render more valuable service to her community than as one of the organizers of the notable Society of United-Workers in Norwich, and while her health lasted, most efficiently serving many years as its president; conducting its affairs in its most critical periods, in such a way that her successors in office have always relied upon her unfailing sympathy and sound good judgment.

MRS. JAMES UPHAM

Mrs. Experience Bascom Upham, widow of the late Rev. James Upham, D. D., died in Chelsea, Mass., Aug. 25, aged seventy-one years. Her five months of suffering were marked by a tender consideration for others, and an intense longing to "go to live with God." Almost daily she repeated the Twenty-third Psalm. She had requested that no eulogistic remarks be made about herself, but that the way to heaven be very clearly given, and that everything be bright and joyous; she wished that her friends, instead of sending flowers for her funeral, should devote the money to "the dear American Board,"—a wish which was carried out. She is survived by three sons and a daughter.

The Mother's Friend

when nature's supply falls, is Borden's Eagle Brand Condensed Milk. It is a cow's milk adapted to infants, according to the highest scientific methods. An infant fed on Eagle Brand will show a steady gain in weight.

Eruptions

The only way to get rid of pimples and other eruptions is to cleanse the blood, improve the digestion, stimulate the kidneys, liver and skin. The medicine to take is

Hood's Sarsaparilla
Which has cured thousands.

MINISTERS who find it necessary on Mondays to LUNCH IN TOWN will find a very convenient, pleasant and inexpensive place at the

STATE HOUSE CAFÉ
5th floor of State House. Rear Elevator.

Painkiller CURES CRAMPS & COLIC
PERRY DAVIS

OPIUM MORPHINE and LIQUOR
Habits Cured. Sanatorium Established 1875. Thousands having failed elsewhere have been cured by us. Treatment can be taken at home. Write The Dr. J. L. Stephens Co., Dept. 63, Lebanon, Ohio.

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FUNERAL UNDERTAKERS
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Personal attention given to every detail. Chapel and other special rooms connected with establishment. Telephones, Roxbury 72 and 73.

IN THE LIBRARY



It is curious that it is so difficult to procure a satisfactory Library Table.

We offer this season the results of a careful study of this special need. The pattern here shown is merely chosen at random to illustrate several similar types or styles.

The top here measures 42 inches in diameter. The wood is Tobasco Mahogany, the toughest fibre of all mahogany; it is grown at a high altitude on the mountains, and its gnarled, twisted veins have a wondrous beauty.

Not alone for its distinction of shape, but as an example of cross-banded work, this table is notable.

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Teach your children to use me—youth's and child's size.



Adults' 25c. Youths' 25c. Children's 25c. By mail or at dealers.

FLORENCE MFG. CO., 23 Pine St., Florence, Mass.

In and Around Boston

Farming on Boston Common

Farming on a forty-acre farm in the heart of one of the five largest cities in the United States seems an unlikely thing to happen, but such is actually a fact. Early in the present season thousands who daily cross Boston Common were shocked to see unmistakable signs of genuine farming operations on the sacred soil. The turf on which the Grand Army men lounged in 1891 and on which the army of Christian Endeavorers strolled in 1895 was day by day turned deep under by ordinary heavy plows. Such expressions as: "What does it mean?" "Why can't they let the Common alone!" were constantly overheard, as well as intimations that it seemed like an effort to keep a lot of men at work. Following the plow came the modern ten-wheel harrow, then the dressing and finally the seeding. Then people waited to see what would grow on the farm.

First came the oats and rye, planted on account of their rapid growth to protect and furnish shade for the other seed which is slower in starting and to keep the ground porous, and by the latter part of July the Common had a good growth of that which to a farmer is no novelty, but which a city man knows little about, at least by name. On each side of the walks leading down from the Shaw Memorial was a rank growth of Hungarian grass, or millet, with large, heavy heads like the cat-tail, either dark or the soft golden color, according to the variety. This crop is an annual, and is often used by farmers for plowing in to enrich the soil. The field around the bandstand gradually developed a thick growth of white-headed buckwheat; in front of the Soldiers' Monument the rye bent with every passing breeze, while timothy and red-top came up to make the borders of the various little plots of this city farm.


Late in August came the reapers, and then might be seen haymaking, with all the usual accompaniments, except the sweetened ginger water, which the farmer's daughter—at least in olden times—used to take out in the field to the haymakers. Swarms of birds quickly began work on the seeds which had fallen, and now for the first time may be seen the red clover and Kentucky blue grass, which the protecting oats and rye had covered.

This, however, is but the beginning of the end. The plow will again go through the Common, turning under the new roots and stalks, after which will come the seeding for the permanent turf for which this year's farming is but preparatory and the soil, which in some parts of the Common has not been turned under for forty years, will be renewed.

Of all the bitter and heavy things in this sorry old world, the not being necessary is the bitterest and heaviest.—Margaret Deland.

A Perfect Regulator of the Stomach and Bowels

is Vernal Saw Palmetto Berry Wine. It promptly relieves and permanently cures all weaknesses, irritations, inflammations, obstructions or diseases of the stomach, bowels, kidneys, bladder, liver and prostate gland. It will restore perfect health and vigor to any person afflicted with general debility or nervous debility. It cures constipation so that it stays cured by removing the cause of the difficulty. Only one small dose a day will cure any case, no matter how light or of how long standing. It cures by toning, strengthening and adding new life and vigor to the intestines, so that they move themselves healthfully and naturally. All such conditions as dyspepsia, catarrh of the stomach, chronic indigestion, constipation, Bright's disease, diabetes, inflammation of the kidneys, catarrh of the bladder, irritation or enlargement of the prostate gland, torpid liver, pain in the back, female weakness and female irregularities begin in clogged bowels. They are cured by Vernal Saw Palmetto Berry Wine. Try it. A free sample bottle for the asking. Vernal Remedy Co., 122 Seneca Bldg., Buffalo, N. Y. For sale by all leading druggists.

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Saloon \$80 upward; 2d saloon \$42.50; 3d class at low rates.

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AZORES, GENOA, NAPLES

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Saloon, \$60 and \$75 upward. 2d Saloon, \$50.
Company's office, 77 State Street, Boston.

EMINENT PHYSICIANS throughout the world recommend

QUINA-LAROCHE

AS A SPECIFIC IN CASES OF
ANEMIA, COLDS, LA GRIFFE,
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For the Sunday School?

It's different. Many people are telling us that it is the finest collection of hymns and music for young people ever published. It is not too difficult for any school with ordinary musical culture to use with delight and profit; but sickly, sentimental rhymes and ragtime music are excluded from it. Beautifully printed and bound. 25 cents and 35 cents per copy in quantities. Any superintendent may receive for the asking a returnable copy to examine.

The Pilgrim Press

New York

BOSTON

CHICAGO

A Native's Plea for the American College in Turkey

We have seen no stronger statement of the service which our missionary institutions render to Turkey than this from the pen of Vladimir Andreieff Tsanoff, a Bulgarian who writes illuminatingly on the general subject in the *Boston Transcript*.

Nearly a century has elapsed since devoted bands of American missionaries began to leave the shores of New England for the wilds of Asia Minor. In that inhospitable country they carried with them the blessings of the printing press, the blessings of school and the gospel. It is too late now for America to disown the self-sacrifices of a century. It is too late to disown the brave missionaries whose work has redeemed Christianity in Turkey. All over the Orient the name "American" has a living, breathing, stirring significance which it exercises nowhere else.

Wholly apart from any abstract question of liberty, the vast American missions in the Turkish empire are an absolute necessity there, because for many parts of Armenia and Syria the American schools supply all the schooling that exists. The Syrian Protestant College at the very city of Beirut, has an influence extending a thousand miles. If Harvard University may be named a national necessity, then the college at Beirut is ten times a necessity, for there is no other of the kind. And the same is true of nearly a dozen American colleges widely apart, scattered over a huge territory, with their attendant network of American missionary schools. The Turks do not make provision for the study of anything except the Koran. They do not allow the enslaved Christians to open schools of their own; it remains, therefore, for these missionaries from Europe and America to provide schools. And they have a huge territory to cover. The Euphrates College at Harpoot, which the Turks tried to set fire to, a short while ago, has some 1,100 students in its collegiate and preparatory departments. The colleges at Aintab, Marsovan, the Central Turkey College, the recently organized "American College" at Smyrna, the famous Robert College overlooking the fortresses of the Bosphorus, all these and others with their attendant common schools, represent a field of work at which devoted missionaries have toiled for nearly a century, with increasing success, and with immeasurable beneficence.

Aside from their cash value of six and

a half million dollars (multiply ten times to appreciate the Oriental standard of money), these American missions have received not far from twenty million dollars current expenses since the beginning of the work. Even if the commercial and political elements of the country neglected to protect these vast interests, it would be the duty of public-spirited citizens to champion them. They represent to the world, when the time comes for a final judgment, the largest single contribution of the country to a cause from which it could never hope for the slightest material return, in a remote corner of of the earth. America could not afford to repudiate this signal contribution of her own, to the cause of Christianity and civilization. The institutions which she has founded she must protect.

Missionary Program for September

PREPARED BY THE MISSIONARY COMMITTEE OF THE MASSACHUSETTS STATE ASSOCIATION

Aim in this service not so much to give information about missions as to give information about the literature of home missions, and to inspire a desire to read about missions. One need of our churches is for information about missions; another need is for definite and repeated information about the literature of missions. This service will have a definite and practical result if those who attend the service are made familiar with the sources of missionary information. The first missionary service suggested by the committee, therefore, is about the literature of home missions, in an effort to make the people of our churches as familiar with our best missionary books as they are with the titles of our current literature.

Have specimen copies of all our missionary magazines at the meeting. Appoint men to speak briefly about each magazine. Appoint another set of men to describe and glorify the books named in the program, aiming, not to give exhaustive information about the contents of the books, but to so speak of them that those present will want to read them. Let each man have a copy of the book which he describes in his hands.

A practical outcome of the service might well be to secure the books reviewed, for your church library or for the public library of your town. Place before the meeting the possibility of their reading the seven books during the winter. Have the names of our missionary papers and the names of these seven books, with a brief description of each, printed upon a neat slip and given to each attendant at the service. Such a course will undoubtedly secure the reading of at least part of the books mentioned.

PROGRAM

Hymn; opening sentences; hymn; prayer; general statement about the rise of missionary literature and the fascination of missionary study.

Brief descriptions of our missionary magazines by six different persons: (a) *The Missionary Herald*, (b) *The Home Missionary*, (c) *The American Missionary*, (d) *Life and Light for Women*, (e) *The Pilgrim Missionary*, Church Building Quarterly, etc., (f) *Congregational Work*. It will add if each person describing his magazine will have a copy in his hand and if he will distribute copies at the close of the service and state that he will take subscriptions for it.

Descriptions of seven home missionary books: (a) *Leavening the Nation*, Rev. J. B. Clark; (b) *Old Glory and the Gospel in the Philippines*, A. B. Condict, M. D.; (c) *The Minute Man on the Frontier*, Rev. W. G. Puffer; (d) *How Marcus Whitman Saved Oregon*, Nixon; (e) *Linsey Kreider*, Hulda Herriek; (f) *Up from Slavery*, Booker T. Washington; (g) *The Battle with the Slum*, Jacob Riis.

Statement by pastor about the missionary reading course: where the books may be had; about money for purchasing the books; or, Who will give one of these books to the church for use in the reading course? or other matters of a practical sort.

Distribution of specimen copies of magazines and slips naming the books constituting the reading course; hymn; prayer; closing sentences; the Lord's Prayer; benediction.

Let friendship creep gently to a height; if it rush to it, it may soon run itself out of breath.—Fuller.

WHAT SULPHUR DOES

For the Human Body in Health and Disease.

The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall.

It was the universal spring and fall "blood purifier," tonic and cure-all, and mind you, this old-fashioned remedy was not without merit.

The idea was good, but the remedy was crude and unpalatable, and a large quantity had to be taken to get any effect.

Nowadays we get all the beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than a tablespoonful of the crude sulphur.

In recent years, research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide) and sold in drug stores under the name of Stuart's Calcium Wafers. They are small chocolate coated pellets and contain the active medicinal principle of sulphur in a highly concentrated, effective form.

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health: sulphur acts directly on the liver, the excretory organs and purifies and enriches the blood by the prompt elimination of waste material.

Our grandmothers knew this when they dosed us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary flowers of sulphur were often worse than the disease, and cannot compare with the modern concentrated preparations of sulphur, of which Stuart's Calcium Wafers is undoubtedly the best and most widely used.

They are the natural antidote for liver and kidney troubles and cure constipation and purify the blood in a way that often surprises patient and physician alike.

Dr. R. M. Wilkins while experimenting with sulphur remedies soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples and even deep seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article, and sold by druggists, and for that reason tabooed by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles and especially in all forms of skin disease as this remedy."

At any rate people who are tired of pills, cathartics and so-called blood "purifiers," will find in Stuart's Calcium Wafers a far safer, more palatable and effective preparation.



Massachusetts Monumental Co. 150 Nassau Street, New York.

We wish every one who thinks of purchasing a memorial to "SEND FOR OUR FREE BOOKLET." Designs and estimates cheerfully furnished free.

"Granite, Marble, Bronze."

FOR all kinds of Church and Sunday School Records and Requisites, no matter when published, send to the Congregational Bookstores at Boston or Chicago.

TRIP THAT PAID.

Ten Miles to Get a Package of Postum.

Some sufferers won't turn over a hand to help themselves but there are others to whom health is worth something. A German woman living in the country made a ten-mile trip to get a package of Postum. She was well repaid, for it brought health and happiness in return.

A translation of the good frau's letter says: "From a child I had been used to drinking coffee daily but the longer I continued drinking it the worse I felt. I suffered with heart trouble, headaches and dizziness. Then I had such an uneasy feeling around my heart that I often thought death to be near."

"I gave up drinking coffee and tried hot water but that did not taste good and I did not get well. Then I read some letters from people who had been helped by Postum Food Coffee and I determined to try it."

"I had to go ten miles to get a package but I went. I prepared it carefully according to directions and we have used it now in our family for nearly two years, drinking it twice a day. It agrees well with all of us. My heart and bowel troubles slowly but surely disappeared, it is seldom that I ever have a headache, my nerves are steady and strong again and I am otherwise strong and well. My husband has been lately cured of his sick headaches since we threw coffee out of our home and have used Postum." Name furnished by Postum Food Co., Battle Creek, Mich.

Look in each package for a copy of the famous little book, "The Road to Wellville."

Financing the Local Church

(Continued from page 375.)

test of executive ability, and calls for plans and methods that fit circumstances. This problem "demands the wisdom of Solomon, the patience of Job, the administrative ability of James, the real and unflagging labors of Paul, and above all, the passion and spirit of Jesus Christ." In most cases the initiative, the idea of what to do and how to do it, must originate with the pastor. The church members and community must be convinced of the need of a church building and of the fact that they can actually secure it. A well-defined plan of structure should be wrought out in conference with the people, and then a careful campaign for systematic raising of funds, using all available resources and reaching over a period of years. Some plan suited to the community and problem must be wrought out, then adhered to until victory crowns the effort.

Despite the necessity for strong methods in financing the church, let me add this caution: Do not impress the people that the chief business of the church is to get money. The Church of Christ is the greatest leavening force in the community; the most potent factor in producing righteousness, public and private; the one institution that stands unalterably opposed to evil; the greatest safeguard of the home; a character factory; an influence for salvation. Emphasize its value in these directions and the people will rally to its support.

Record of the Week

Calls

BAILEY, ORANGE C., Memorial Ch., Worcester, Mass., to Emmanuel Ch., Springfield.
BATES, CHAS. S., W. Granville and Tolland, Mass., to W. Barnstable. Accepts, to begin Oct. 1.
BENTALL, ALFRED, Sherman, Mich., to remain a fifth year.
COOPER, HAROLD, Kangley, Ill., accepts call to Pond Creek, Okl.
D'ARGENT, WM. E., Hammond, Ind., to Shullsburg, Wis. Is on the field.
DAVIS, W. V., to Pearl, Ida. Accepts.
EVERLY, MILTON M., lately of Julesburg, Col., to Challis, Ida. Accepts.
HOUGHTON, ROSS C., formerly pastor of First Ch., Chelsea, Mass., to be financial agent of Piedmont Coll., Demorest, Ga. Accepts, with headquarters in Boston.
MARSH, BYRON F., Tangerine Ch., Eustis P. O., Fla., to Daytona.
MCKNIGHT, HARRY C., lately of E. Longmeadow, Mass., called to Second Ch., Coventry, Ct. Accepts, and is at work.
OLMSTEAD, JULIAN H., recently of Tyndall, S. D., to Estelline, also to Milford, Io. Accepts the latter.
POOR, WM. G., formerly of Pawtucket Ch., Lowell, Mass., to Topsfield, until April 1, with prospect of settlement.
RUTAN, FRED'K N., Bethany Presb. Ch., Albany, N. Y., to Wrentham, Mass.

DOCTOR SAID

"Quit Wrong Food and Eat Grape-Nuts."

An Illinoisan who has been through the mill says: "Last Spring I was so bad with indigestion I could not digest even soft cooked eggs and doctor said I must eat predigested food and prescribed Grape-Nuts. I changed for the better before I had used one package, eating it three times a day."

"My improvement on Grape-Nuts food was so wonderful that I concluded to use your food drink Postum in place of tea and to make a long story short I have not been without Grape-Nuts and Postum since, and my present health proves my doctor's wisdom in prescribing Grape-Nuts. I have got strong as a horse and well, and I owe it all to your delicious food and Postum." Name given by Postum Co., Battle Creek, Mich.

In the making of Grape-Nuts food all the indigestible starches of the grain are transformed into Post sugar. Every particle of Grape-Nuts is digestible in the weakest stomach. Physicians have never found a stomach too weak to digest and assimilate it.

Look in each package for a copy of the famous little book, "The Road to Wellville."

MILEY, ELMER E., recently president of the Univ. of Wyoming, not called to Ithaca, N. Y.
SNOWDEN, CLIFFORD L., Union Ch., Beverly Hills, Chicago, Ill., to Plymouth Ch., Omaha, Neb.
STEVENS, CLARENCE H., Fourth Ch., San Francisco, Cal., to Martinez. Accepts.
TALMADGE, ELLIOTT F., ass't pastor First Ch., Hartford, Ct., to secretaryship of Connecticut Sunday School Association, in place of Geo. S. Deming, resigned.
TODD, HENRY C., formerly of Prentice, Wis., now of Eagle River, to Granite Falls, Minn. Accepts, and is at work.
WINTER, BENJ. B., Beardstown, Ill., to Sault Ste. Marie, Mich.
WYATT, CHAS., lately of Clark, S. D., to Waubay. Accepts, to begin on or before Oct. 1.

Ordinations and Installations

GREGG, JAS. E., Yale Sem., o. and i. Pilgrim Memorial Ch., Pittsfield, Mass., Aug. 25. Sermon, Dr. J. B. Gregg, father of the candidate; other parts, Prof. J. H. Ropes, Pres. Henry Hopkins, D. D., and Rev. Messrs. I. C. Smart, Raymond Calkins, S. P. Cook, G. W. Andrews and Dean F. K. Sanders, D. D.
PRENTIS, JOHN H., Chicago Sem., o. Priest River, Ida., Aug. 21. Parts by Rev. Messrs. Sam'l Greene, W. W. Scudder, Jr., J. B. Orr, O. F. Thayer, H. W. Chamberlain.

Resignations

BINGHAM, CHAS. M., Daytona, Fla., to take effect Oct. 1, after a pastorate of twenty-three years.
EGERTON, THOS. R., Shullsburg, Wis. He will engage in evangelistic work, with headquarters at Corvallis, Ore.
HOWIE, DAVID, Union Ch., Grafton, Saundersville P. O., Mass., in effect Oct. 1, closing a pastorate of ten years.
LADD, GEO. T., Clark professor of moral philosophy and metaphysics at Yale University.
MCBOES, THOS. W., Big Horn, Wyo.
MCNAMARA, JOHN E., Onawa, Io.
NICKERSON, ROSCOE S., Challis, Ida., to take up work in the Pahsimarol Valley.
SCRIPTURE, EDW. W., director of the psychological laboratory in Yale University.
SINGLETON, JOS. H., Pearl, Ida., to accept a call to California.
STEVENS, CLARENCE H., Fourth Ch., San Francisco, Cal.
VAN OMMEREN, HENDRIK, Arnada, Mich.
VROOMAN, W. A., Atlantic Ch., St. Paul, Minn. He goes to Winnipeg.
WINTER, BENJ. B., Beardstown, Ill.

Dismissals

CALKINS, RAYMOND, Pilgrim Memorial Ch., Pittsfield, Mass., Aug. 25, by same council that installed his successor.
HADLEY, WILLIS A., Southbridge, Mass., Aug. 31.

Stated Supplies

ANTHONY, GOULD R., Bangor Sem., to remain for the winter at Lincoln, Me., where he has supplied nearly a year with highly satisfactory results. He will study at the State University in connection.
BALL, J. W., at Minneha, Okl.

Personals

MERRILL, JOHN L., now of Fitchburg, Mass., goes to reside with his son, Rev. C. B. Merrill, pastor of North Ch., Winchendon.
TAYLOR, Three brothers, who came from Lincoln, Neb., are principals of Congregational academies: F. C. is at the head of the one at Weeping Water, Neb.; J. E. is in charge of Gates, at Neligh, same state; and A. W. has just been elected principal of the one at Snohomish, Wn.

American Board Personals

GETCHELL, DANA K., of Marsovan, Turkey, upon request of the Western Turkey Mission and after five years of service in Anatolia College, has received full appointment as a missionary of the American Board.

JAMISON, REV. L. H., and wife, after three years' association with the Mexican Mission, and upon request of the mission, have received full appointment as missionaries and designated to that country.

NORTON, SUSAN E., of Lakeville, Ct., sailed on the 1st inst. from New York en route to her field of labor at Van, Eastern Turkey.

TRACY, DR. JAS. E., and wife, sailed from New York Sept. 1, returning to their mission in Madura District, South India.

WILSON, BERTHA A., of Brooklyn, N. Y., a member of the Central Congregational Church, sailed Sept. 1 from New York to join, for the first time, the Eastern Turkey Mission, with station at Harpoon.

Anniversaries

SHANDON, O., Paddy's Run Ch., centennial of organization, Aug. 26, 27. A fuller account to appear next week.

China & Glass Matchings

Intending purchasers of Dinner Sets or matchings to old sets will find in our Dinner Set Department an extensive exhibit.

All grades, from the ordinary up through the middle values to the costly family services from the Worcester Royal, Mintons, Ridgways, Canton China, etc. In sets or parts of sets as required.

In the Glass Department (2d floor) is an extensive display of all grades from the ordinary up.

Seekers for Wedding Gifts will find an extensive stock to choose from—all values.

New subjects of Wedgwood old blue historical Plates and Pitchers.

Lamp Dep't in the gallery, from the ordinary kind to the high class values.

Everything in Crockery, China and Glass in housekeeping requisites.

Jones, McDuffee & Stratton Co.

China and Glass Merchants

120 FRANKLIN, cor. Federal St.

Street cars marked "Federal Street" may be taken from either railway station to the door.

Absolute Range Perfection

Sold for Cash or on Monthly Payments.

\$10 to \$20 Saved.

Freight paid east of the Mississippi River and north of the Tennessee Line; equalized beyond.

Your money refunded after six months' trial!

Clapp's Ideal Steel Range

Is not 50 per cent. better than others. My superior location on Lake Erie, where iron, steel, coal, freights and skilled labor are cheaper and best, enables me to furnish a TOP NOTCH Steel Range at a clean saving of \$10 to \$20. Send for free catalogues of all styles and sizes, with or without reservoir, for city, town or country use.

CHESTER D. CLAPP, 211 Lynn St., Toledo, Ohio.
(Practical Stove and Range Man.)

GOUT & RHEUMATISM

Use the Great English Remedy

BLAIR'S PILLS

Safe, Sure, Effective. 50c. & \$1.

DRUGGISTS, or 234 William St., N. Y.

TARRANT'S SELTZER

Effervescent Headache Stop

cleanses and refreshes the stomach.

50c. and \$1. at Druggists or by mail from

THE TARRANT CO., New York

Warranted free from narcotic drugs.

AIDS TO THE STUDY OF DANTE

BY
CHARLES A. DINSMORE

Author of "The Teachings of Dante."

It is the threefold purpose of this book to present in a serviceable form the knowledge essential to the understanding of the poet as stated by the best authorities, the original documents most commonly quoted, and those interpretations which most clearly reveal the significance and greatness of Dante's work. It contains an introductory essay on How to Study Dante; a chapter on the Times of Dante as interpreted by Dean Church, and much more indispensable collateral reading.

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SUMMARY OF ASSETS.

Cash in Banks.....	\$427,046.40
Special Deposits in Trust Companies....	545,527.84
Real Estate.....	1,505,892.06
United States Bonds.....	2,040,000.00
State and City Bonds.....	2,869,000.00
Railroad Bonds.....	1,375,430.00
Water and Gas Bonds and Stocks.....	719,000.00
Railroad Stocks.....	6,174,550.00
Bank and Trust Co. Stocks.....	456,250.00
Bonds and Mortgages, being 1st lien on Real Estate.....	112,750.00
Premiums uncollected and in hands of Agents.....	985,872.04
Interest due and accrued on 1st January, 1903.....	9,315.79
	\$17,108,635.12

LIABILITIES.

Cash Capital.....	\$3,000,000.00
Reserve Premium Fund.....	5,080,873.00
Unpaid Losses.....	757,114.48
Unpaid Re-insurance, and other claims.....	\$53,608.95
Reserve for Taxes.....	75,000.00
Net Surplus.....	6,436,038.69
	\$17,108,635.12

Surplus as regards Policy-holders **\$9,436,038.69**
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